

# High Ideals

THE LUTHER LEAGUE OF AMERICA





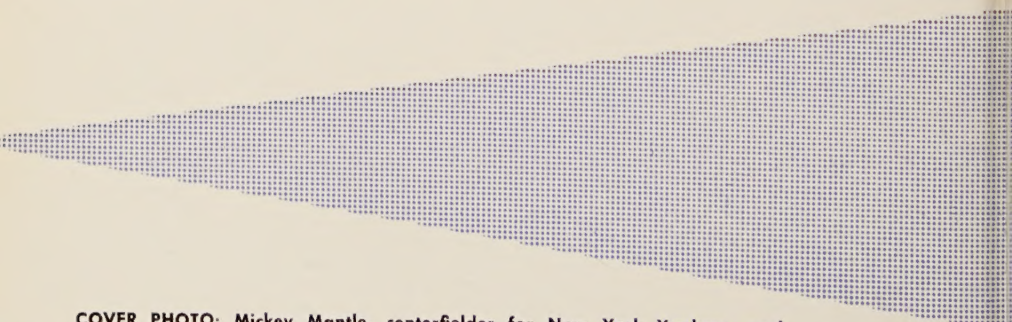
# A NEW LOOK



HIGH IDEALS is putting on a "new look" with this issue. The topics are arranged in a more uniform manner—to aid you in making plans for your League sessions. Fewer pictures allow additional space for more topic information.

HIGH IDEALS is a helpful tool for a successful Luther League. Don't use the topics as they are. Scrounge around in other books and magazines for supplementary material.

Write and let us know how you like the new format. What other suggestions do you have? What subjects would you like to see in topic form? This is your magazine. What do you say?



**COVER PHOTO:** Mickey Mantle, centerfielder for New York Yankees, and his fans at Grand Central Station. (World Wide Photos, Hannah E. Berry.)

# High Ideals

July, August, September 1957

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*by Charles W. Lubn*

## *FINDING JONAH IN THE PARK*



### **Leads for the Leader**

Here's a Bible Study you will find painless. In fact, it's designed to be loads of fun. There's all the suspense and excitement of a treasure hunt along with the skill of remembering facts from the life of Jonah.

The Jonah treasure hunt follows the same pattern as those you've been on, but it has some interesting features of its own. Leaguers are told at the beginning of the hunt that they are to be concerned about two things: finding the notes and remembering the facts they learn about Jonah. When the final note has been found, the whole group gathers together for a contest on Jonah. It's important to listen carefully when the notes and questions are found in order to answer correctly for your team later.

Each captain is given the first envelope with the words "Jonah's Remarkable Flight" written on it. In each envelope there is a clue as to where to find the next envelope. Clues may be rhymes, maps, or definite statements.

In addition to the clues, each envelope contains four questions and answers. The captain reads each question, the leaguers pull out their Bibles (which they were told to bring), look up the answers in the Book of Jonah, and share their discoveries. Review the questions and answers before moving on to the next envelope. These questions will be asked in the contest.



### 5—"Jonah's Remarkable Discovery"

*What city was Jonah asked to go preach against? Nineveh. Why did God want Jonah to go there? In the hope that the people would repent of their wickedness; if they wouldn't, God would destroy them. Why didn't Jonah want to go to that city? Jonah, as a Jew, hated the Gentiles. He was afraid the Ninevites might be sorry and God would forgive these Gentiles. To what city did Jonah intend to flee? Tarshish, in the opposite direction. Jonah thought God would never find him there.*

### 6—"Jonah's Remarkable Punishment"

*What method did God use to catch up with Jonah? When Jonah boarded a ship, God caused a storm to come up. Why could Jonah sleep so peacefully in the boat when the sailors were afraid of the storm? He thought he was really getting away from God. Men in those days thought God was just a local god who couldn't come after one if he ran away. When the shipmaster found Jonah sleeping, what did he ask him to do? All the sailors were praying to their own gods or their safety. When they found Jonah, they demanded that he pray to his god also. How did the sailors suspect that Jonah was the cause for the storm? They drew lots to see which person was guilty of angering his god. The smallest lot was Jonah's.*

### 7—"Jonah's Remarkable Rescue"

*When Jonah admitted he was to blame and wanted to be thrown overboard, what did the sailors do at first? They tried harder than ever to reach shore because they didn't want the responsibility for murdering Jonah. How do we know that these sailors respected the Lord God Jehovah? When conditions got so bad that they felt it necessary to throw Jonah overboard, the sailors actually prayed to Jehovah to help them and not to hold them guilty for Jonah's death. What preparation had God made to save Jonah from dying in the sea? God had a big fish prepared, ready to swallow Jonah. In what way is Jonah's three-day im-*

*prisonment compared to a certain event in Jesus' life? Even as Jonah was in the belly of the fish for three days, so did Christ suffer death three days before being delivered.*

### 8—"Jonah's Remarkable Sermon"

*How do we know Jonah was fully conscious while he was in the body of the fish? He prayed earnestly to God. How was Jonah saved from the fish, God heard Jonah's prayer and caused the fish to vomit Jonah upon dry land. What gives us the idea that Jonah, while imprisoned, made some promises to God? Jonah concludes his prayer with the words, "I will pay that which I have vowed." Why didn't God permit Jonah to be killed when he was thrown from the ship? God was willing to give Jonah a second chance. He still wanted to use Jonah.*

### 9—"Jonah's Remarkable Success"

*What was different about God's call to Jonah when he was given a second chance? Nothing was different — Jonah was to preach the same message. What was God's purpose in sending Jonah to the Ninevites? God hoped the Ninevites would repent. How was God's purpose not brought out in Jonah's sermon? Jonah preached that destruction was coming. He told only about God's wrath, not his mercies. What was the message which Jonah proclaimed to the Ninevites? In 40 days Nineveh would be destroyed.*

### 10—"Jonah's Remarkable Failure"

*How did the Ninevites respond to Jonah's preaching? Strangely enough, they listened to Jonah and started to fast and humble themselves before God. Why was Jonah unhappy at the reaction of the Ninevites to his preaching? Several reasons: (1) Jonah would look like a fool when Nineveh was spared; (2) to the other heathen nations, Jehovah would look like a weak, easily-swayed God; (3) Nineveh was so wicked, Jonah didn't believe they deserved to be spared. What was unusual about the command of the King of Nineveh for his nation to fast and repent? He asked that even the*

animals fast and offer prayers to God so that He might have mercy and spare the city. *Why did Jesus in one of His talks with the Pharisees, refer to Jonah's preaching?* Jesus criticized the Pharisees and the Jews for not listening to Him who is so much greater than Jonah. Jonah was able to get the world's worst people to be sorry for their sins, but the Pharisees would not listen to God's own Son.

## 8—"Remarkable Lessons for Us"

*What reasons did Jonah have for becoming angry with God?* God did not destroy the city as he said he would; therefore, Jonah would be ridiculed for his foolish prophecy. *What was Jonah's prayer to God after the Nineveh mission was completed?* Jonah asked to die; he no longer felt life was worth living. *Why did Jonah build himself a little hut outside the city?* Maybe he had judged God too quickly in thinking the city would be spared. He built a hut to watch and see what would happen. *What lesson does God give to Jonah in the destruction of the gourd?* If Jonah should be concerned for the safety of such an unimportant thing as a little plant, should God be criticized because He shows mercy on a multitude of people whom He loves?

## 9—"Reaching the Treasure"

*What lesson can we learn from Jonah's attempt to run away from God?* Even as Jonah found it impossible to run away from God, neither can we expect to go anywhere out of His sight. *Why did Jonah's mission require courage, and what help can that be to us?* Jonah was sent to speak to people whose wickedness is beyond description. Chances were that these heartless people would become angry with this Jewish stranger and kill him. Yet, just as God prepared the hearts of the Ninevites to receive Jonah, so God prepares the way for us to succeed at difficult tasks. We need not fear when we are in God's care. *What does the sparing of Nineveh show us about God?* When a person, or a group of people, are truly sorry for their sins, and an appeal is made to God for forgiveness, God will

have mercy. *In what way does God's purpose in the story of Jonah remind us of Christ's mission?* God is God of all nations. He does not confine himself to the love of a select people. In the same way Jesus was sent for the salvation of all peoples. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him, should not perish but have everlasting life."

### Now the Contest

When everyone has completed the hunt, the contest should begin. Line up the teams and take turns answering the questions. The team which posts the best score is to be declared "Champs of Remarkable Memory" with each team member getting a prize. This prize ought to be greater in value than the one given for reaching the treasure first. It is more important to have learned something about Jonah.

### Helpful Hints

1. This program calls for thorough planning. You need people to prepare and hand out devotions, lay out the treasure hunt, conduct the Jonah contest, secure food for the picnic lunch, and clean up afterwards.
2. In your publicity for the outing, suggest that it will be wise to read the book of Jonah two or three times before the day of the hunt.
3. In case of rain, you could adapt the hunt to take place in your church.
4. Make sure that no one finds your notes before your hunt begins. Hide them so they are not noticeable to the passer-by. It's best usually to place the notes the night before when no one is around.
5. As soon as a person finds a note, he should summon the whole team to gather around. You might have a round-up signal such as "Jonah" or "Fish."
6. Play up the importance of learning about Jonah in this experience. Therefore, it is wise to go over the questions twice before moving on toward the next envelope, because once the questions have been discussed, they must not be looked at again. In fact, to insure this it would be desirable to rip up the answer sheet when you move on.
7. Be sure to have a duplicate listing of your hiding places because it's easy to forget where the group is to go next if one of the notes can't be located.
8. No doubt this program will be part of a picnic-affair, so the devotional aspect of the meeting need not be elaborate nor long.



# THE RELUCTANT DRAGON

by Charles W. Luhn

## Presentation Pointers

This playlet may be read as a radio drama, but it will be more vivid if staged. Imagination should be used to produce the best effects. For example, you could make a cardboard dragon to give Fabulis some realism. Simple costuming is desirable, but if nothing else, at least have identification signs draped around the characters' necks.

Much of the success in keeping the program "alive" will depend on the *Stewardess*. It will

be up to her to decide when it's time to move on to the next stop. From 5-8 minutes should be allotted for each discussion.

It is best that you don't see the *Voice of God*. Keep that person behind a screen. Individual parts should be memorized. The *Narrator* and *Voice of God* may read their lines.

A few interludes upon the piano would be an effective means of portraying the passing of time between scenes and making stage changes.

Don't let the discussion drag. It must keep in pace with the drama.



**NARRATOR:** Several years ago there was a song called "The Reluctant Dragon." This dragon wasn't happy. He didn't want to do the things that dragons are expected to do. Such as spitting fire and terrifying people. Well, thousands of years before this song, there was a man who was a reluctant dragon. You see, he didn't want to do the things he was fitted for either. God chose him to be a prophet, but this fellow rebelled. He didn't want to spit fire. He was reluctant to terrify people. Tonight we would like you to take a trip into the exciting country of Bible-land to become better acquainted with God's reluctant dragon—the prophet Jonah. And this journey will be an unusual one indeed. In a period when travel becomes more revolutionary each day, we certainly don't expect you to travel merely by rocket-ship. No sir, even these methods of travel cannot compete with our **Double-D** invention which will permit us to be in two places at the same time. But enough of details and on with our trip. We shall find our "reluctant dragon" at five stopping points. Fasten your safety belts—and away we go. Our first destination will be *Call City*.

**STEWARDESS:** First stop—*Call City*!

**NARRATOR:** Here we are back in the year 812 B.C., give or take a few years, and we're standing outside Jonah's house. Listen to that commanding voice! Say, that must be God! I wonder what he's doing in here in Jonah's house.

**VOICE OF GOD:** (*Firmly*) That's how it is Jonah. I want you to go to Nineveh and remind the people that my patience with them has run out. They must be alerted

to the terribleness of their sin.

JONAH: (*Reluctantly*) I understand how you feel, Lord, and I agree with you that the Ninevites are lousy with sin. But I don't see what will be accomplished by my going there and announcing that you are going to overthrow their city.

VOICE OF GOD: I want you to be my messenger, Jonah. I know what I'm doing.

JONAH: (*Stalling*) Well, how about giving me a day to think it over, Lord? It's a hard decision for me to make on the spot.

VOICE OF GOD: Agreed. Tomorrow then!

NARRATOR: Jonah bids goodbye to God. He is glad to be alone, for now he can think about his problem.

JONAH: God is asking too much of me. Why should he expect me to go to Nineveh? I, a Jew, being asked to preach against that filthy Gentile crowd? They don't deserve being spoken to. In fact, if I go and cry against them, they may repent of their wickedness. And I'm afraid God will forgive them and have mercy. I could not bear seeing such sinful people spared.

NARRATOR: Yes sir, here is a very reluctant dragon. Let's see how great his reluctance is. . . .

JONAH: There's just one thing to do. I'll run away—I'll go so far that God will never find me. I know—I'll get on a boat for Tarshish. By tomorrow I'll be on the sea. When God inquires for me, I'll be out of his reach.

NARRATOR: Well, well, Jonah is going to run away . . . Sure enough, there he goes down to Joppa and is booking passage on a ship going way over to Spain. Instead of going east as God wanted, he's taking the opposite direction. Folks, Jonah is leaving *Call City*. He doesn't like it here. In our magical **Double-D**, at the same time that we hob-nob with Jonah nearly 3,000 years ago, we are also in the *Call City* of the present. How about tuning in the *Call City* with which we are familiar.

#### FIRST DISCUSSION

1. Can you think of ways God calls us to speak out against evils of our day?
2. Why should we beware of the desire for people to get what they deserve?
3. Discuss—People don't try to run away from God in our day!
4. God could have stopped Jonah from running away, but he didn't. Why doesn't God always prevent us from following evil paths?

STEWARDESS: We're leaving immediately for *Hurricane Hideout*. Everyone in place.

NARRATOR: Now we are swooping down on a boat in the Mediterranean Sea, not far from the seaport Joppa, the place where our reluctant dragon boarded the ship. A terrible storm is raging. We'll have to land our **Double-D** carefully. Look, all the men on deck seem to be praying.

STEWARDESS: Fasten your preservation poles, please. This is *Hurricane Hideout*!

NARRATOR: Wow, is this storm rough! We'd better be prepared for a quick take-off at any moment. It seems the sailors are really frightened.

SAILOR: O Jehovah, God of this man Jonah, we beseech Thee, do not let us die because of Thy servant's sin. We don't want to kill him, but what other choice do we have? Thou must want to punish him, but we beg Thee, don't drag us along with him.

NARRATOR: Do you hear? This sailor who has his own god is actually praying to Jonah's God.

SAILOR: Jehovah God, Thou knowest how we've tried to beat this storm without hurting this man. But now we must act if we are to save ourselves. To please Thee we will throw him overboard.

NARRATOR: Say, isn't that Jonah cringing over there? I wonder what's going through his mind right now.



JONAH: I should have known better than to try to run away from God. He's found me. And now all of these men are caught up in my sin. It's my fault we're in this hideous hurricane. I'm willing to die for my sin. Why don't they throw me into the sea as I suggested to them?

NARRATOR: Ah, Jonah sees what a mistake he has made.

JONAH: What a fool I've been to try to run away from God. When the sailors awakened me in their fright of the storm, I knew right away what was causing the storm. And when these superstitious men drew straws to try to see what man was angering his god, I wasn't at all surprised to draw the short straw. What else is there for me but to die? God desires my death. Ah, good! Here the men come—let's get it over with.

NARRATOR: Look, the reluctant dragon is even reluctant to live. He doesn't even struggle as four of the sailors pick him up and get ready to cast him into the sea. Heaven forbid—there goes Jonah overboard. What fools! Do they think the storm will stop just because—hey! the wind *is* dying down—it—it's unbelievable. The storm is over! It did work. God *was* after this man we met at *Call City*. But poor Jonah, where is he now? His hideout wasn't a very good one, was it? Before *we* leave *Hurricane Hideout* we want to see it from the vantage point of 1957. Double-D, do your duty, please. Show us the present!

## SECOND DISCUSSION

1. Six teen-agers are hurt in an auto accident. Judging by Jonah's guilt, can we say this means that one person in the car has done something bad and God wants to punish him for it. In other words, when a tragedy occurs, is one person always to blame? See what Jesus said: John 9:1-3.

2. Jonah tried to run away from a difficult task. What can we learn from his experience if we are tempted to run away from some unbearable situation?

3. Jonah finally admitted believing in the Lord God Almighty. Still he ran away from God. Suggest different ways that we, who say we are Christians, run away from God.

4. Often we draw our friends into our misfortunes. Jonah had no thought he would cause trouble for anyone else by disobeying God. How can we be guilty of Jonah's thoughtlessness?

STEWARDESS: Attention, please! We're shoving off for *Calamity Cave* in two minutes. Prepare to take-off!

NARRATOR: Folks, we've just got word that our reluctant dragon was rescued miraculously by Fabulis the Fish and is now being held in *Calamity Cave*. Jonah could see only death awaiting him in the wild waves of the sea, but God had other ideas. In our minds a miracle has occurred because a huge fish has swallowed the disobedient servant and is keeping him alive. We say a miracle, but is it not God's simple way of saying he hadn't given up on Jonah yet? Well, we're almost there! We'll soon discover what's happened. Lucky for our Double-D radar equipment we're able to locate Fabulis the Fish. Ah, I think that's him up ahead.

STEWARDESS: *Calamity Cave!* Watch your step when you alight—it's liable to be slippery.

FABULIS: Hey, get off my back, will you?

NARRATOR: Excuse us, please, Fabby. We're looking for a prophet who was gobbled up the other day by a fish. We understand you're the hero who rescued him.

FABULIS: Yea, my Boss told me he had an important job for me to do. I was told to pick up a four-limbed creature which I'd find in the sea at exactly two hours after sundown. A storm was making it pretty rough for me, but I kept my appointment. Although I almost wish I hadn't.

NARRATOR: Why do you say that?

FABULIS: Well, I've had the worst indigestion the last couple days. Guess I'm not used to the diet.

NARRATOR: And is Jonah down there in *Calamity Cave* now?



FABULIS: You mean in my belly? Yeah, he's been there for two days. The guy doesn't move around much, but he keeps tickling my stomach roof with his funny sounds. Listen, you can hear him!

JONAH: "I called by reason of my affliction unto Jehovah  
And he answered me;  
Out of the belly of Sheol cried I  
And thou heardest my voice. . . ."

NARRATOR: Why, he's praying! He realizes how much he owes God for saving him from the sea.

JONAH: "I will look again toward thy holy temple. . . .  
Thou brought up my soul from the pit, O Jehovah, my God.  
I will sacrifice unto Thee with the voice of thanksgiving,  
I will pay that which I have vowed."

NARRATOR: See how confident he is that God will deliver him. He doesn't ask God for anything. He just praises God for his goodness.

FABULIS: (*Suddenly moaning*) Excuse me, but I feel sick. You'd better go. I believe my dinner is coming up.

STEWARDESS: (*Alarmed*) Emergency flight! Hurry everyone! Hang on . . .

NARRATOR: Whew, we made it just in time! Fabulis just gave up all rights on his captive. And talk about luck—Jonah is safe on the beach. We want to catch up to him, but of course our Double-D dial is directing us to *Calamity Cave* of 1957.

### THIRD DISCUSSION

1. When we get in a real tight spot we often make promises to God which we don't intend to keep. How does God react to our forgotten promises?
2. Do all people plead for God's help when they are in a desperate position? Why should we?
3. Is there anything you can learn in knowing that God was willing to give Jonah a second chance?

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STEWARDESS: All aboard. Double-D is taking us to our next stop, *Sermon Street*.

NARRATOR: Our next glimpse of the reluctant dragon will be a happier one. At least, that's what the latest report tells us. The Double-D pathfinder has located Jonah in Nineveh. He has received a second call from God. It's the same request, but this time he's not running away from it. Probably Jonah is just as scared to have to go to Nineveh now as he was before. But God has spoken. Jonah will not disobey again. See there—we're coming to this great capital of the East now. We are eager to see what happens on this dangerous mission.

STEWARDESS: *Sermon Street*, folks! I believe you will find Jonah right up the block if you hurry.

JONAH: (*Shouting his message*) In 40 days Nineveh shall be overthrown! Nineveh is to be destroyed in 40 days! (*To himself*) Look at these people stare at me. They must think I'm crazy. How strange that no one has attempted to seize me. Woe is me—what if these sinners repent and God does not go through with his threat to wipe out the city. Won't I look like a fool! (*Shouting again*) I tell you, within 40 days my God will make this city bite the dust. 40 days and Nineveh will be destroyed.

NARRATOR: There goes Jonah marching farther and farther into the big city. His message is always the same: Destruction! Destruction! This prophet believes in his message. How happy Jonah is to announce God's coming wrath. Talk about a dragon. Jonah is no longer reluctant. He's spitting fire and terrifying the people. Seldom has a prophet known such tremendous success. Whereas God's messengers usually are ignored or persecuted, here the people are listening. They are frightened half to death. What does it all mean? Someone is hurrying to tell the king.



MESSENGER: (*Running in*) King, O King, the city is in an uproar. A prophet of the Jews is in our midst telling us that our city is to be destroyed. He doesn't even care if we listen to him or not—he seems so sure of himself. Oh, we are afraid he bears a message from his God and that we are doomed.

KING: (*Greatly disturbed*) The God of the Jews is to be feared. Often have I heard of his great power and his works against the wicked. He must be angry with us now. Are we that evil?

NARRATOR: It seems impossible that the king would be worried about one foreign prophet. But this ruler knows what great things Jehovah has done. It does not pay to trifle with the God of the Jews.

KING: Perhaps it is still not too late. We will show this God we are sorry for our wicked ways. Send out word that I have ordered everyone in the city to humble himself and pray to God. Bring me sackcloth and ashes that I may set the example for all the citizens. I tell you, no one is to eat or drink—no one, you understand! This will be a fasting for all. Let neither man nor beast eat or drink, but let us all beg Jonah's God to spare us. Spread the word, quickly.

NARRATOR: Can you believe it—even the animals are to join in the attempt to cool God's anger. Seems fantastic, but it certainly shows us how determined the king is that all his subjects blend their united prayers to the Hebrew God. If their God has a heart, perhaps he will hear. I wonder . . .

VOICE OF GOD: A broken and a contrite heart, I will not despise.

NARRATOR: Glory be! God has heard the appeal of the Ninevites. The city will not be punished after all. Their heartfelt prayers of repentance have not fallen on deaf ears. Nineveh is safe. That's the happy news we find down on *Sermon Street* as a result of Jonah's simple preaching. What do we find on the *Sermon Street* of our own day?

#### FOURTH DISCUSSION

1. Jonah's willingness to go to Ninevah took real courage. Think of similar calls today which require strong courage for God.
  2. Do you think your own city could be called a wicked Nineveh? Think of evils in cities today which must anger God.
  3. What about the calamities which come upon our nation today—earthquakes, hurricanes, floods, droughts—is there any reason for their happening?
  4. List certain religious duties that we often fill only because we're afraid of displeasing God or our parents. What would help us to try to do our religious tasks cheerfully and willingly?
- 

STEWARDESS: Sorry, but it's time to head for our last stop of the trip. It's just hop, skip and a jump to our final point of interest. Let's go to *Lover's Lane*.

NARRATOR: (*Puzzled*) To *Lover's Lane*? That's a boo-boo. I can't conceive of any such spot connected with Jonah's life. (*Unconvinced*) This I will have to see!

STEWARDESS: Announcing: *Lover's Lane*!

NARRATOR: Ah, we're in a lane all right. But I still don't see how it might be *Lover's Lane*. There's Jonah—but he definitely doesn't appear to be head-over-heels in love. Look at him, he must have lost his best friend, he's so gloomy. Let's see what's on his mind. . . .

JONAH: (*Angrily*) It's just as I thought—the people have softened and God will have to forgive them. I can hear everyone now, calling me Jonah, the Jerk—the prophet who goofed. Why didn't the sea swallow me up when it had me. I've nothing to live for. O God, take my life. It's yours—I don't want it anymore.

VOICE OF GOD: (*Tenderly*) Jonah, my son, are you sure you have cause to be angry? Are you so blind you can't see my intentions?

JONAH: (*Seeing hope*) Hey, maybe I've jumped to a hasty conclusion. Maybe God still means to pounce upon these scummy Ninevites. Who knows, but it will

still work out well. Sure, I'll bet God isn't through with these rascals yet—they'll have to pay, just watch and see. I'm not leaving yet! No sir, I'll build me a little hut out here and wait to see the city rocked and shocked. How foolish I was to believe God would feel sorry for these wicked sinners.

NARRATOR: Jonah has made himself a hut and is waiting to see if God will not make the prophecy come true after all. His spirits are raised even more when something pleasant occurs. . . .

JONAH: (*Happily*) Say, how is that for luck! Look at the nifty gourd that's growing up to give me shade from the heat. I certainly need something to cool me off. I have a hunch God has given me this shade plant for a special reason—he's pleased with me. It couldn't have just sprung up without any rhyme or reason. The Lord isn't feeling sorry for me.

NARRATOR: Frankly, I still can't see this as *Lover's Lane*. Oh, well! The hot day passes without any sign of misfortune hitting Nineveh. It's now the next morning. Jonah is sure the issue will be decided today. God will strike any minute. Look and behold—something terrible does happen. There comes a destruction before Jonah's eyes. But not as he had expected.

JONAH: Alas, my gourd has died. Curse that rotten worm for killing my shades. Now that raging sun will get me. Oh, that God would kill me and let me know some peace. Why did I get involved in all this anyway?

VOICE OF GOD (*Comfortingly*) Jonah, why are you so upset over this gourd. Do you have any right to be angry over its death?

JONAH: (*Defiantly*) Of course, I have a right. You've made my life miserable. What's happened to the gourd only makes me sure that I want to die.

VOICE OF GOD: Oh foolish one! You worry about one little plant that dies. You had nothing to do with making it grow—a simple gourd whose life is only from night to night. And yet, you hold a grudge against me, Jonah, because I want to have mercy on something of so much more worth. You are concerned for one pitiful plant; and ought I not to have a bleeding heart for a city in which over 100,000 children and infants live? How much more valuable are these youngsters—and even the cattle—than the insensitive gourd. You would say it is not right for me to have mercy on these innocent children? Jonah, O Jonah! When will you learn? Your God is love—not just to the Jew but to all mankind. The time will come when the world will experience the fullness of my Divine Love.

NARRATOR: Of course! Now we can see why we call this *Lover's Lane*. God is demonstrating his love to a city of wickedness where forgiveness is undeserved. Jonah has been reluctant to go forth as a representative of God's marvelous love for the world. But the time will arrive when a child, born in a rude manger, is to offer himself without reluctance for the sins of the whole world. How we rejoice that God finally sent His own Son into the world that "whosoever believeth in him should not perish but have everlasting life." Now, we'll call upon Double-D for the last time to show us *Lover's Lane* in our own time:

#### FIFTH DISCUSSION

1. Can we compare Jonah's isolationist ideas with modern "cliques?" What, if anything, does God find wrong with our traveling in small "cliques?"
2. Jonah was angry that he didn't have his own way with God. How can we guard against blaming God for things that don't please us?
3. What is the most important thing you have learned about Jonah? Suggest ways that you might be used of God to bring His message to people you know.

*Help me, O God!*

*My boat is so small and thy ocean so wide.*

PRAYER OF THE BRETON MARINERS



Thou hast given so much to me,  
Give one thing more---a grateful heart.

# A GRATEFUL HEART

## Presentation Pointers

Announce that the leaguers are to bring pens with them to this meeting. Have extra ball point pens on hand and a supply of attractive note paper.

One person presents the brief topic. Use the blackboard at several places. For instance, list ways in which you can show thankfulness and list people or professions to whom you owe your thanks.

Let each person write notes to those to whom he is thankful. Some may be hesitant to do this. Have these people write notes on behalf of the league. Notes to missionaries may fit into this category.

It may be helpful to let the group cooperate in writing a model note on the blackboard before they attempt to compose individual notes. This will give them an idea of the form to follow and encourage those who have difficulty in expressing their thoughts.

EACH of us can think of one time or another when mother, dad, or a teacher has praised us for a job well done. Or we have been thanked graciously for a favor. Such action made us feel good. Didn't it? And the next time we did something we tried even harder because we wanted to please again.

That's human nature. Everyone likes to be recognized when he has done something worthwhile. Of course, we should not get discouraged and quit if nobody says, "Thank you," or, "That's good!" We aren't working for the praise of men. It does, however, help make us more eager to keep on doing good work.

Sometimes we become so accustomed to good things that we just take them for granted. We need to stop and think of what our lives and our community

would be without them. Then we grow more thankful.

There are many men and women in our community who work day after day as Christians on their jobs. Because of them our community is a better place to live. It isn't always easy for them to be Christians on their job. Since we are Christian, too, don't you think it would be fitting for us to show our appreciation for what they do?

## Thank You

What are some of the ways to say, "Thank you," to Christian workers? What about shopping at Mr. Christian's store, calling Dr. Church-goer when you are sick, and having Mrs. Faithful make your new dress? You could also recommend them to others by saying something like this: "Why don't you let Mr. Honest install your new television set? You can always depend on him to do good work. He's president of the Brotherhood at my church."

These are ways of showing appreciation by our actions. Can you think of others?

Have you noticed that we haven't mentioned one very important way of saying, "Thank you"? Probably it's the one we overlook most often. The courtesy of saying simply and openly, "Thank you, Mr. Christian, for being what you are—a Christian worker."

Let's not only talk about how we may show our gratitude. Let's do something about it. We can write notes of appreciation here and now to those who have shown their Christianity to us.

# Religious Education Is Important

by E. Jane Seeman

## Presentation Pointers

The success of this topic depends upon good preparation before the meeting. A committee of four well-informed members should be able to handle the details. Three basic methods recommended for use are: silent meditation, role playing, and buzz groups. You may plan to use one or more of these methods taking the following steps:

1. Select about twenty colored prints of religious pictures from church calendars or lesson materials. Have leaguers seated in a circle. The leader introduces the topic, explaining that the Scripture for the meeting will come to them in the form of thoughts from pictures. It will be a silent meditation to see how much of the details of the story of each picture they can identify. From the time that a picture is given to each member in the circle until he receives that same picture back again, there is to be silence. The leader gives the signal for passing the pictures the right by a tap of a foot on the floor.

2. Have the planning group demonstrate the role playing on the first situation so that the group can see how it is done. It should be a little impromptu skit using the characters given. Read the scene setting aloud. Those having previously studied the suggested Scripture passages, there will be some basis for getting nearer to the heart of the situation.

3. Divide into three buzz groups with a leader for each group. The leader should be acquainted with the scene assigned and the Scripture references.

4. When everyone re-assembles for role playing, each leader first reads the scene. Then the group presents its skit. After each presentation, allow for further comments. If a satisfactory solution has not been reached, suggest possible answers or call for volunteers to replay the scene.

5. Summarize the findings.

6. Suggest some follow-up projects to the group. Here are some possibilities: (1) Interview business persons in your congregation about how they decided upon their vocation and how they feel they are serving God through their occupations; (2) Secure statistics from your church office concerning the number of active and inactive members. Check also on the past five confirmation classes to see if the members are still active in church school and league. Visit those who have become inactive.



## The Topic

Have you ever wondered why no one graduates from church school? Sometimes we feel that we know almost all there is to know about the Bible. True, many of the stories in our lesson books seem like "old stuff" to us. But being able to rattle off the facts of the stories doesn't mean that we have grasped their meaning for our lives. New meanings grow as we see each portion of Scripture in a different light and as we read it over and over again. With each new lesson, we get more insight for preparing ourselves as the followers of Christ to meet and wisely cope with all the problems of life.

That's why it is so important regularly to attend Sunday church school, weekday church school, vacation church school, and take advantage of all opportunities to hear and learn God's Word. Let's see if you are ready to use what you have learned in church school. This is your chance to tell how you might handle in the future some pressing problems which would confront you as Christian young people. Maybe you'll find you will have to go back and dig deeper into the Bible lessons you have learned in the past. Maybe you'll discover that you had in the past only scratched the surface of knowledge.

The Bible has messages for all of us. It speaks through experiences of others, through the life and teachings of Jesus, and most of all through the death and resurrection of our Lord and Saviour. We cannot follow the command of Jesus to go into all the world and preach the Gospel until we understand what it is we should tell others.

Now it is your turn to show how you would put your Christian teachings and beliefs into practice. Really imagine yourself to be involved in the situations we are about to describe.

**PROBLEM 1**—Mary, an 8th grader, found a new friend when Rita moved into her neighborhood. For almost a month now they have been going around together. Mary discovered one day that

Rita never went to church or church school because her parents were indifferent about it. The promises they made at the time of her baptism to teach her the Lord's Prayer, the Ten Commandments, and bring her to God's house have never been fulfilled.

One day, Mary, Dan and June, who are all members of the League and the same church school class, put their heads together to see if they could help to show Rita and her family that church is important. If you went to visit Rita's home with these young people, could her family tell by the way you spoke that being a Christian and going to church makes a difference in your life? How would you approach this family?

**PROBLEM 2**—At the time of the death of a relative, young children are often sent away so they will not be upset by those who are mourning the loss of a loved one. Usually they have seen and heard enough of the emotional upsetment around them to want to ask questions. "Where did he go? Will I see him again? Why did God let it happen?" These and many more questions come to the mind of a little one. It is at this point when the parents of an idolized friend to whom they come will need a clear understanding of Scriptures and an unshakable faith.

How would you draw upon your Christian teachings to help little ten-year old Billy who comes with these and more questions? The other day Billy lost his best friend in a drowning accident. They had been diving from a float and Tommy somehow came up beneath the float and hit his head hard enough to knock him out. Billy was there and saw his lifeless body being taken from the water. Death, he realized, as you see it "for real" is quite different from seeing it portrayed on a movie screen. Billy attended the services and heard the Pastor read from the Bible, "I am the resurrection and the life." He remembered too, "In my Father's house are many mansions, if it were not so I would have told you." "What does this mean for Tommy," he wondered? "What will it mean for me

some day?" His two older brothers and a sister try to answer his questions by reminding him of some of the things they have learned in church school.

**PROBLEM 3**—By slipping Dave a few needed answers, Larry had shared his knowledge on the math test. All this Dave was thinking when Miss Andrews caught them and asked both boys to remain after class to talk it over. Both boys are regular attending members of their church school class. They wonder what their classmates will say about this in the light of their recent studies on living their Christian beliefs. They know they have done wrong. Dave wonders about the right thing to do now. Larry doesn't see how anything can be done.

Miss Andrews, who was a member of their church, is more interested in helping the boys see their Christian responsibility than in punishing them. She does not condone what they have done but she does seek to show them the importance of the training they have been getting in church school along with its connection with what they do in public school, at home, and in the neighborhood.

If you were Dave and Larry, how would you face Miss Andrews? Put yourself in the place of Miss Andrews. What would she say to help the boys?

**PROBLEM 4** — The Hansens own their home now, but they can remember back to the days when it was very hard to manage the home, feed and clothe three children, and make payments on the house and car. Gradually, Mr. Hansen received promotions in his work. They have always been thrifty and at the same time practiced good stewardship when it came to contribution to the support of their church.

The children, now in their teens, are thinking of their future. Alice, who is 15, has visions of becoming an airline hostess. June, a senior, is ready to fill out her application for nurse's training. Roy is a freshman in college looking forward to being an engineer. He admits that he chose engineering because, "there is big money in that line if you get the

right breaks." Besides, his teacher said he could make the grade if he put his mind to it.

One night at family devotions after Dad read from the Bible, "Lay not up for yourselves treasures on earth . . ." an interesting conversation followed. June, who wants most of all to help people, thought her brother was making his future plans in quite an un-Christian way because he seemed to be leaving God out of them. She thought only unhappiness could follow. Then the family shared together their understandings of what they had learned in church school that the Bible had to say about our motives for wanting material things. If you were a member of this family, what would you have to offer?

### SUMMARY

These are only a few of the situations which Christians face daily. How did you answer them? Was your answer based on sound Christian teachings?

If you have been a non-participant in the discussions of your church school class, start asking some questions. Challenge the other members of the class as well as your teacher. If you have been attending church services and league meetings only when the mood strikes you, right, start showing your friends and family that you see now that religious education *is* important!

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1. Romans 1:16, 17—What is the power of the Gospel of Christ? Why should we not be ashamed of this Gospel?

2. II Timothy 2:15—What type of worker man would need to feel ashamed before God?

3. I John 1:15-17—Why should man not love the things of this world?

4. Romans 8:26, 27—What is the source of our help? How are we helped to pray as we should?

5. John 14:1-4—Why did Jesus plan to return to the Heavenly Father? What did He mean by "my Father's House?" What promise did he make?

6. John 5:21-24—Who has the authority to grant eternal life? What are the two necessary conditions?



Do you have an authentic attitude?

## Dating—It's Attitude that Counts

by Paul Santmire

### Presentation Pointers

1. **PANEL DISCUSSION:** a mixed panel (sex and age) might answer questions submitted by the group. (It is quite legitimate to "stuff" the question box with prepared questions. The moderator should be an adult—and it would be wise to have a parent on the panel.

2. **PRACTICAL DEMONSTRATION:** demonstrate such things as asking for a date, talking on a date, boy talking to his date's parents, eating dinner together, how to say good-bye. Sure, everyone will break their sides laughing but they will benefit from the ideas.

3. **RADIO PROGRAM:** using the material in this topic, have an "advice to the lovelorn" radio program. Follow it by a discussion on Christian attitudes toward dating.

4. **PROJECT:** in project buzz groups, prepare two lists to be mimeographed and given to each leaguer. The lists should contain (a) things about which you can talk on a date; (b) things to do on a date. You will find these lists very helpful.

### The Topic

Dating requires an *authentic attitude*. Authentic means genuine or real. Everyone has an attitude about dating. Is your attitude Christian? Is it genuine? Is it authentic?

Dating without an authentic attitude is like a baseball game played without a ball. The participants go through certain motions but these motions are purposeless. Soon the players become bored and dismayed. Meaningful and joyful dating relationships must be based on an authentic attitude.

A young person who reads and discusses dating is wise. By examining carefully other's opinions and evaluating his own opinions, he is forming an authentic attitude towards dating.

## Some Basic Questions

Let's look at some immediate and very pressing questions. What is this dating business all about?

**Dear Ed: I am not an American. Why do American young people date?**

**Reply:** In America, there is no rule saying one must date. There are some people who do not date until their late teens, or even later. And they turn out to be quite normal people.

Usually, however, American young people find their teen years a good time to become acquainted with persons of the opposite sex. This doesn't mean dating necessarily, but it means taking the time to learn to know one another as mature individuals, replacing childhood "playtime" attitudes.

And, of course, there is much formal dating during the teens. This is the most convenient way to know many people of both sexes. And you have fun at the same time!

**Dear Ed: I don't want to sound naive, but when you come right down to it, how do you get a date?**

**Reply:** Everybody worries about this question sometime or other. You're not naive at all. Let me answer in two parts:

(1) *Girls*—First of all, make yourself available to be talked to. Don't always travel in huge, giggly groups (but, horrors, don't chase him either!) Secondly, have a party—a supervised hayride or an afternoon at the beach with the whole gang. Nobody has to bring a date, but equal the fellows and girls. Have plenty of mixer games. Invite "him" and you'll get to know him. Generally, it's best to keep your dating activities centered around your home—parties, studying, watching TV, or washing dishes together. Not only does it save your date's money, but it solves the transportation problem. The third point about getting a date is very important: remember your appearance. Be thoughtful in picking your clothes and choosing your hairstyle. Girls are so much more attractive if they don't try to look sophisticated. The important thing is to be natural.

(2) *Boys*—You could be the brains behind the party. Invite lots of people. Also, your appearance is important. A cute little brunette I once knew, told me that she really likes a boy who has a clean shirt and a face to match. When asking a girl for a date, see her in person. The telephone is so impersonal that it makes talking difficult. When you date, make it a double date or a triple date. More people make conversation and transportation less of a problem.

**Dear Ed: What can you do on a date when there's nothing going on?**

**Reply:** You might get on the phone and make it a spontaneous come-as-you-are-coke-and-potato-chip-party. Decide to go to the movies. She suggests popcorn and records at her home. He asks her to go to the new exhibit of sport cars. She suggests attending the local band concert, topping off the evening with thick milkshakes. He suggests playing miniature golf. Now, you think a while.

**Dear Ed: There is a dance at school. What happens when he picks me up?**

**Reply:** You meet him at the door when he arrives (on time) and you introduce him to your parents. Take a few minutes to chat with them. Conversation about school and sports or the news of the day is always in order. He makes a definite point to mention to your parents where you intend to go that evening and how he will get you home. You and your parents have already agreed on a "deadline" for your arrival home and you tell him first thing when you leave. These little courtesies are very important.

## The Important Question

These questions and answers can be found in some form in almost any column or books on dating. But columns and books usually stop there. They don't say a thing about the fact that how you go about dating is dependent upon *your attitude* toward dating.

Here is an important question you can't pass up if you are interested in dating. Obviously, it is *you* who are doing the dating. The crucial point in dating relationship, then, is *you*.



Dear Ed: Who am I?

Reply: By answering this question, I am not indulging in children's games. Quite the contrary. It is only the mature individual who can muster the courage to ask himself, "Who am I?"

You are part of a family relationship—a son or daughter. Also, you are a person who attends school and who has trouble with algebra but breezes through English. You're the person who can't throw a forward pass in football but who can beat all the others in swimming. Furthermore, you are a person with a group of very close friends. You have high hopes for the future.

These are preliminary statements. Throughout history, men have asked, "Who am I?" They have found the most meaningful answer in the heart of religion. A Christian knows that he is a child of God.

We are all children of the God who created the universe. Daily He creates and re-creates in each one of our lives. This God is not some little sentimental

man with a beard who sits somewhere in outer space. He is the Supreme Being who sees that the planets run in their orbits. He is the Almighty God who ordains the quest for scientific truth. He is the Loving Father who sees that flowers bloom and children smile. This God who is vaster than the Universe, is big enough to bend down to watch over you and me and to guide us every moment of our lives. He protects us, not because we deserve it, but because he loves us with a love that has power to overcome all evil.

It's important to realize that the statement "You are a child of God" does not mean just the "spiritual" you, because the "spiritual" you is inseparably connected with the "physical" you. This insight has been one of the greatest gifts of the Judaic-Christian tradition.

Paul says, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?" Did you ever think about your own body in this light? A temple, says Paul! To him,



Luoma  
Photos

a temple was the place of the most holy sanctuaries. It does not deserve to be desecrated and treated like dust in the street. Your whole self is part of the goodness of creation, and your body is a very important part of that self.

Because you are a child of God, and because your neighbor is a child of God, you both have dignity. It is worth repeating: *you and your neighbor possess dignity.*

This article could very well conclude here except for one essential point: thoughts are no good unless they result in the right kind of action. The baseball player who knows that bunting the ball takes practice is no good as a player unless he puts his knowledge into action. The young lady who knows all of the best recipes is not a good cook unless she puts these recipes into actual cooking. In the same way, those who date must combine knowledge of the answer to the question "Who am I" with actual dating practice.

Now we have the key to *authentic dating*—dating that is real and genuine. Let's consider one more question—this time approaching it with this new-found Christian view-point.

Dear Ed: The dating problem that bothers me is "to kiss or not to kiss."

Reply: It is wise to do some deep thinking on this subject. Any action which has to do with this spiritual and physical temple called the body deserves deep thought.

There's nothing wrong with kissing. But some people emphasize kissing all out of proportion.

I have a suspicion that some of the ideas and techniques in kissing stem from a sneaky little trick the windsock plays. The windsock takes his name from the apparatus at the airport. This gadget is controlled completely by the direction and strength of the prevailing wind. The human windsock is much the same, only the wind that blows him or her often is the influence of the movies.

It doesn't take much thought to realize that having one's life directed by such a questionable source as Hollywood is plain foolishness. I'll admit, many movies

are intelligent and entertaining. But remember, a person has dignity both in spirit and body. He or she does not deserve to be treated like a shoe that is kicked about the street. Frankly, some of the individuals created by Hollywood (just some, not all) remind me of old shoes, who never knew what human dignity meant.

What does all this have to do with kissing? Well, first of all, a kiss is a sign of a relationship between two human beings, not between two old shoes. A kiss means the boy is saying to the girl, "You are special," and she is saying, "I think you are too." Two people who express this thought in public remind me a little of old shoes. A person detracts from his dignity if he uses this temple as a cheap show place.

How to go about kissing? Usually the boy takes the initiative; the girl says yes or no. A kiss means that the two individuals respect each other and think each other to be special. Seeing it is the boy who usually takes the initiative, girls should be stingy with their kisses. A girl will be asked out again if she is liked and respected. But if she uses kissing as a "lure" she is likely to be dropped, and with good reason.

All dating experiences should be handled with this Christian view-point: *I am a child of God; my body is God's temple.*

Our discussion of dating has been a surface glance. To sum it up, these are the main points:

(1) *An authentic attitude means knowing the significance of the statement "I am a child of God," and acting accordingly.*

(2) *This attitude means living a joyful life, remembering that all human beings, as children of God, have dignity.*

(3) *An authentic attitude is the Christian combination of thinking and acting that makes dating a joyful experience.*

Think through your dating attitude and see if they are authentic.



# MEETINGS! MEETINGS! AND MORE MEETINGS!

Men and women have  
organizations also

by mrs. earl a. myers

## Presentation Pointers

First of all, you need additional material in these three organizations. Write to LLA, 1228 Spruce Street, Philadelphia 7, Pa.; United Lutheran Church Women, 1228 Spruce Street, Philadelphia 7, Pa.; and Brotherhood, 31 Madison Avenue, New York 16, New York. Ask for flyers describing their organization and other literature that might help in the presentation of this topic.

Now gather your additional materials. Your pastor can help you. *ULCA Year Book*, "Let's go," *Lutheran Woman's Work*, *Lutheran Men*, *Luther Life*, *HIGH IDEALS*, blackboard, and chalk.

Use the topic as a skit. Add information gleaned in the flyers from the organizations. Have your pastor play his own role. He can guide the presentation.

Invite the president of your local ULCW and Brotherhood to speak to you briefly about their organizations. Ask questions.

Divide your group into three sections—a section for each of the organizations studied. Pretend you are members of that organization. Act out projects, meetings, and activities. This will serve as a good review.

Play a game to review what you have learned. Have it as team competition or as an individual paper and pencil game. The object is to identify words and phrases with the organization to which they belong. A list follows at the end of the topic.

Want a project from this topic? Why not have a committee meet with officers of the Brotherhood and ULCW to see what you might do in cooperation with them. They might want you to help serve at a fellowship meal, or take part in a family night, or help present a worship service for a home for the aged.

Or you may find this topic so informative that you want to share the information with your entire congregation. Work this into one complete skit (maybe adding other characters) and witness to all of the church members.

Another meeting at the church? If it isn't young people, it's the men or women. Meetings! Meetings! And more meetings! What's the scoop? Why so much going on all the time at the church? If we eaves-drop on the conversation between Tom, Joe, and Pastor Brady, we'll be clued in.

TOM: Hey Joe, did you hear about the big fight down at church last night?

JOE: A fight? Gosh no. What was it all about?

TOM: Well, the same old thing—the gym problem. Last night Bill went to the council to talk about it for the umpteenth time. No dice! We can use the gym only twice a week. At other times the adults use it.

JOE: What a bunch! The women are always having a gab session or sewing or something. And the men—well, they're just about as bad. If they'd do all their talking in one night, we could have the gym the rest of the week. Why don't they have a Luther League like we do and pick one night a week and get their meetings over with?

TOM: That's an idea—a men's and women's league. Or if they want to put it in fancy language—an adult league—which meets one night a week.

JOE: Let's tell Pastor Brady about our idea. No more problems, no more big fights over the gym, just a matter of each league having one night a week. (*The boys go to the pastor's study.*)

PASTOR: Hi fellows. Come on in. What's up?

(*Joe and Tom share their idea with Pastor Brady.*)

PASTOR: It will surprise you to know that our men and women have an organization very much like the Luther League and they do meet at regular times.

JOE: Why are they always needing the gym and why are they at the church so often?

PASTOR: Well, let's see. Are you young people at the church only on your Luther League meeting night?

TOM: Yep, except for recreation nights.

PASTOR: What about choir rehearsals, packing boxes for overseas, painting chairs for the church school rooms, mimeographing Luther League materials, executive meetings, practicing for plays, and . . . (*The pastor pauses and looks at the boys.*) You know, I believe I see some of you leaguers around here just about every day.

TOM: But, Pastor, we have service projects and stuff to work on. We don't just talk about these things in meetings. We do them.

PASTOR: I see. Did you ever wonder if the men and women might be working on projects?

TOM: Hm. I never thought of that.

PASTOR: Your groups have a lot in common. Would you like to see how much alike you are?

(*The boys follow Pastor Brady to a blackboard where he begins to make a chart. The three organizations are charted according to purposes, activities (local and national), publications, and big wheels.*)

PASTOR: The men and women already have names for their groups which are similar to your Luther League. The men's group is named the Brotherhood. The women's group is United Lutheran Church Women, better known as ULCW. Before we compare these groups with our league, suppose you tell me everything you know.

#### PURPOSE OF THIS TOPIC

- (1) To acquaint leaguers with the two main adult organizations of our Church.
- (2) To help leaguers review and broaden their knowledge of the Luther League.



about the Luther League.

JOE: Wow! Well, we meet once a week. We have a topic and a worship service. Sometimes we have recreation.

TOM: Occasionally we visit other leagues. We attend district rallies. And we go to the national convention. That's where we meet all the big wheels like Pastor Conrad and Mac Minnick.

JOE: We have a topic manual, our own HIGH IDEALS, and our magazine, *Luther Life*.

TOM: Don't forget those caravaners who were here last summer—and that summer work camp in the Settlement area.

JOE: We sent money to the missionaries, too. And remember, Pastor Brady, when some of the older leaguers visited people who were no longer coming to church?

PASTOR: Good going, fellows. Say, you certainly gave me a lot of things in those few minutes. Suppose we fill in our chart so that we can compare league with ULCW and the Brotherhood. The information about the Luther League is written on the chart at its proper place.)

PASTOR: Now, let's see what we know about the women's group. First, why do you think the women have their organization?

TOM: Mostly to gab.

PASTOR: What do you think they gab about so much?

TOM: Mmmm, other women.

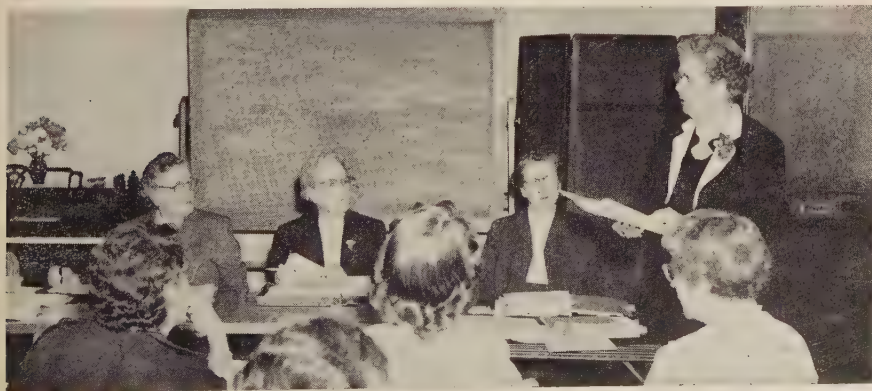
PASTOR: You are probably correct as far as some groups are concerned. But, if the women are really meeting for the right purpose, they will be gabbing about the work of the Church. They do a lot to help other people learn about what is going on in our church, in the ULCA, and her mission fields.

JOE: I guess they do quite a bit of work around the church when you come to think about it. They always take care of the choir robes. And they care for parts of the church like the altar, putting clean cloths on it, fixing the flowers, and getting it ready for Communion.

TOM: There's always someone in the nursery on Sunday mornings.

JOE: I'll never forget how many of them visited Mom when she had that broken leg.

PASTOR: There are other things they do—like helping at the Settlement House, visiting old folks at their homes, inviting foreign students as guests during holiday vacations. We haven't even mentioned the boxes of supplies and other things they



Executive Committee—ULCW

send overseas to the mission fields.

TOM: I've heard it said that women are some of the best givers when it comes to money. Do you believe that, Pastor?

PASTOR: I certainly do. If it were not for the offerings the women give, much of the work now being done in our Church would have to go undone. Where would the Church be then?

TOM: Mom talks about the women studying. Do you really think they study, Pastor Brady?

PASTOR: I think they do, Tom. They have a magazine called *Woman's Work* which is similar to our *Luther Life*. (*holds up copy of each*) They also have books, films, and leaflets which tell about the work of the Church. Mission materials are also studied by many of the women.

JOE: Do they have a convention? And how about big shots like the national Luther League?

PASTOR: Yes, they meet in convention every three years and have business sessions similar to ours. They have big wheels such as president, vice-president, and others. They, too, have a full time staff with an executive secretary like Pastor Conrad. Miss Nona Diehl is their executive secretary. You can find the names of all their big wheels in the inside of the back cover of their magazine. Their names are also in the Church Year Book. (*shows both Lutheran Woman's Work and the Year Book.*)

TOM: Gee, no wonder the women are here at the church so often. They have plenty of things to do besides just talking at meetings.

JOE: When is their regular meeting night, pastor?

PASTOR: The group which includes all the women of our congregation meets every second Tuesday of the month. Small groups called circles meet more often or as the need arises. These groups work on projects just as you leaguers do in small groups.

TOM: They are quite a bit like a Luther League, aren't they?

PASTOR: Very much so. And one more thing we must not forget. Many of the women spend much time in prayer at home, praying for each one in our congregation and for people all over the world. (*turns to blackboard*) Now, let's put on our chart some of these things we have talked about concerning the ULCW. (*The things they have mentioned are placed on the chart.*)

JOE: Say, Pastor Brady, you promised to tell us what the men in our church are doing to serve God. Can we chart their activities too?

PASTOR: Surely. We'll just add the information about them over here in this section of the chart. You're going to learn some interesting things, I know.

TOM: I've been thinking about the men in our church. Some of the guys are really on the ball when it comes to helping with the Boy Scouts. Could we list that as one of their activities?

PASTOR: Definitely. That's part of their work in serving the congregation and community. (*He writes these things on the chart as they are mentioned.*)

JOE: Dad was talking about the Brotherhood guys having an evangelism mission. What's that mean?

PASTOR: Awhile ago you mentioned that our older leaguers visited people who were no longer coming to church. This is part of evangelism. Our men make regular calls on lapse and prospective members.

TOM: I'll bet the men don't go for any of that studying stuff like the women do.

PASTOR: Well, as a matter of fact, they do some studying. They have a magazine called *Lutheran Men* (*shows copy*) In it are topic suggestions for their meetings, information about the Brotherhood, and news about the Church in general.

JOE: Do the men give much money to the church? After all, they are the ones who make the most dough in the family.

PASTOR: They usually contribute quite well at Brotherhood meetings and through





Brotherhood Executive Committee

their regular church envelopes. But I want to tell you about something special which the men have as a means of giving. There is a special division of the Brotherhood known as the Lutheran Laymen's Movement. In order to belong, a man must first give one hundred dollars. This money is used for stewardship promotion. Through this money there are many fine films produced about the work of the Church. Special literature is prepared. (*He holds up some current Lutheran Laymen's Movement literature.*) And the delightful "Let's Go" paper is published for the younger set of the Church. Each congregation can use these materials free of charge. This is a very special way in which the men can serve.

TOM: Do the men have any other big deals?

PASTOR: Yes, they try to train men in the congregation to be leaders so that the local church, the synod, and the national group have little wheels as well as big wheels. In other words, we need men to be officers, work on committees, and serve as members of groups such as church councils.

JOE: I wonder if we know the guy who is the biggest wheel of the Brotherhood?

PASTOR: Benjamin T. Bodie of Columbia, South Carolina, is the president. Howard L. Logan is the executive secretary. Mr. Logan is a former president of the Luther League of America.

JOE: Gee, that sounds like the Brotherhood and LLA are really working together!

TOM: Are the other Brotherhood big shots listed in those books you showed us?

PASTOR: Yes, they are listed in the Year Book and, of course, in the men's magazine.

JOE: I'll bet the men never go in for any parties like us leaguers.

PASTOR: Don't kid yourself. They like fun, too. That's part of their program—to have fun and fellowship. In other words, they have a program similar to that of the young people. It includes worship, study, service, and fellowship. I like the way they sum it up in the three E's—Evangelize, Educate, and Energize.

TOM: You know, the men and women might just as well call their groups Luther Leagues. They do a lot of things almost like we do.

PASTOR: Yes, they do. Let's look over our finished chart now and see how very similar these three organizations are.

(*The Pastor and boys briefly compare all three groups.*)

Words for your contest: Boy Scouts; Mac Minnick; Rev. Leslie Conrad; *Lutheran Men*; "Let's Go"; caravanners; circles; work camps; Lutheran Laymen's Movement; *Luther Life*; Nona Diehl; *Lutheran Woman's Work*; HIGH IDEALS; Howard Logan; and Evangelize, Educate, and Energize.

# Something to Think About

evangelism  
by leaguers

by Arlene Foust

## Presentation Pointers

This skit is quite easy to present. *Ad lib* some lines to tell about specific activities in your league. Perhaps you could present the play in church school to let others know what your league is doing.

For additional evangelism material, secured a record and script from the Rev. Luther A. Gotwald, Jr., R. D. 1, Northumberland, Pa. He has prepared a regular radio script from information in the pamphlet, "Evangelism is your 'Big Job.'" The kit may be borrowed free of charge, with the borrower paying the postage. To make inquiries about the kit, suggest three dates on which you could use the script and record. All orders are handled through Pastor Gotwald.

This may prove to be the jumping off place for a league visitation program, if you haven't already had one. If you have had evangelism programs before, don't stop there. Evangelism is an on-going witnessing!

DELBERT: Hi! Come in. This sure is a pleasant surprise!

ARLENE: Gee, Delbert, it's been a long time since we've seen you. Eleanor and I thought we'd drop around to see if you're still kicking!

ELEANOR: What have you been doing with yourself?

DELBERT: Oh, nothing much. There's nothing to do around here. This town is dead!

ARLENE: Maybe Eleanor and I can help you, Delbert. We have something to talk to you about. That's why we're here.

DELBERT: I was wondering what's up!

ELEANOR: We'd like you to come to Luther League next Sunday night.

DELBERT: Luther League? Oh, I heard Tom Miller saying something about that in school last week. He was telling the teacher about some projects his league was working on. It was evangel—or something.

ARLENE: He was probably talking about evangelism.

DELBERT: That's the word! What is this Luther League and evangelism?

ARLENE: Well, Delbert, to answer your first question, our Luther League is made up of Christian young people who are anxious to learn more about their Saviour, Jesus Christ, and who want to worship, study, play, and work together. Doing these things together gives the leaguer everything he needs for a fully developed personality. There's action, there's fun, there's work, there's devotion to God. I think every 'teener should be a leaguer.

DELBERT: That sounds challenging. Every 'teener should be a leaguer. Say, that's pretty good! Tell me about your meetings.



ELEANOR: Well, we hold our meetings every Sunday at 6:30 p.m., and every Sunday we have a different leader who leads the devotions and also has the topic for the evening. Most of the time the topics end up in discussion with everyone participating. These discussions are quite interesting and loads of fun.

DELBERT: Who picks out the topics?

ELEANOR: Every so often, a committee gets together with Pastor Weaver or Sister Jean and together they pick out different subjects which they think the leaguers want to learn and hear about. Many times the topic has been presented in the form of a play, and once this year it was presented in the form of a radio program. We also have had Bible quizzes which are a lot of fun.

DELBERT: Gee, I wouldn't like to get up in front of the leaguers and present the topic. I'd be too scared!

ARLENE: You wouldn't be expected to present the topics right away, Delbert. We want you to get acquainted with everyone first and see how our Luther League is run. However, I'm quite sure that you know most of the fellows and girls who come to league. And, speaking of being scared if you would have to present a topic, one of the Luther League's aims is to develop leaders and train young people for intelligent church leadership.

ELEANOR: That's right, Delbert. I'll bet you would find it a lot of fun preparing a topic and then presenting it.

ARLENE: I might also add that we have a social once a month. This social is usually in the form of a tureen supper followed by a devotional period. Everyone has a good time at our socials and there's always plenty to eat!

DELBERT: Oh, boy, you're talking right down my alley!

ELEANOR: Food, fun, and fellowship! With that and devotions we have a perfect evening.

DELBERT: I certainly am interested in your Luther League. You've told me many things about it. But I'm still interested in knowing what evangelism is.

ARLENE: There are too many young people and adults in this country who are not members of a church. In fact, there are 19 million young people between the ages of 12 and 24 in the United States who do not belong to any church. As Luther Leaguers, it is our job to invite young people to accept the friendship that God offers. This then is evangelism—bringing to others the good news of God in Christ. This is the project you heard Tom mention to his teacher. We want to get more people interested in our league. You are one of the young people we decided to call on. We want you to share the Christian fellowship our league has to offer.

DELBERT: I'm beginning to see the light now.

ELEANOR: Being Christian means that you believe in Jesus Christ as your Saviour. And that you respond to God's love in trust, willing to let Him guide your everyday life. It means that you become a member of the Christian fellowship—His church.

DELBERT: Christianity sure could change a person's life!

ARLENE: That's right, Delbert. It can change the whole life of a person, turning him from centering his life around himself, to focusing his life on God.

ELEANOR: Well, Delbert, how about accepting our invitation?

DELBERT: I sure will! I've been missing something by not finding out about your league before this but, believe me, you can count on seeing me there next Sunday night.

ELEANOR: Arlene and I will be going to league. Why don't we all go together?

DELBERT: I think that would be swell, Eleanor.

ARLENE: Well, then we'll see you around 6:15 next Sunday. Okay?

DELBERT: Right, and thanks for stopping in to see me. You have really given me something to think about. Goodnight.

ELEANOR and ARLENE: Goodnight, Delbert.



# SUMMERS for SENIOR LEAGUERS





# LLA offers summer of service to many senior Luther Leaguers

by two leaguers who took part in these programs:

Robert Menges—caravaner

Joyce Johnson—work camper

## Presentation Pointers

Use your imagination in presenting this topic. The two sections can be used in different ways. A blackboard and ABC categories will stimulate thinking on caravanning. Or use flash cards on which are printed the terms used in the topic. See July *Luther Life* for more information.

The work camp section could be presented in the first person by a leaguer pretending that he had been a work camper. For additional material on work camps, see August and December, 1956, and January, February, March, and April, 1957 *Luther Life*.

Write to LLA for flyers on work camping and films. "A More Excellent Way" (work camps conducted by the Work Camp Fellowship of Canada), \$1.00; "This Way Out" (weekend work camping by Friends), \$1.00; "Work Camp Filmstrip" (shows scenes from 1955 and sites for 1956 LLA camps), 50c. When writing about these films, include three dates on which you could use the film.

Perhaps one of your local members took part in one of these activities. If so, he will be delighted to share experiences with you. Or write to your state social action chairman and ask if he can suggest anyone to speak to your group.

This topic may stir up interest in the national Luther League organization. If so, get additional information from LLA headquarters. "This Is the Luther League" supplies information in an attractive way. In the fall issue, a topic on the Luther League (history, purpose, etc.) will appear. Look in December 1956 *Luther Life* index under LLA for other material.

## LOOKING FORWARD

Have you ever wished you were years older? Certainly you have! Here's a topic that will make you wish you were an older teenager or just entering your twenties. In these next short paragraphs we present two big (and growing bigger) programs of the Luther League of America. These programs are work camping and caravanning.

Of course, you're not old enough yet to participate. But we want you to know what the opportunities are. And we want to set you thinking about how you will spend your summers in two or three years. This will give you something to look forward to.

## CARAVANING

Have you learned your ABC's? I have some to share with you—the ABC's of caravanning for LLA.

First, caravanning is *A Big Cause*. It is big in terms of money; last year \$2500 was spent just transporting caravanners to their first stops. Caravanning began in 1951 and has multiplied more than fifteen times. Last summer almost four hundred congregations benefitted from visits. Results of caravanning are big also, in the valuable experience which young people taking part receive, and in the leagues which are "pepped up" by the visits.

## Aims:

1. To acquaint intermediates with the caravanning and work camp programs of the LLA.
2. To instill an interest in participation in these programs in the future.

A's of caravanning are *ability* and *action*. Caravaners are chosen carefully. They possess qualities of leadership and dependability. *Ability* in public speaking, song leading, and piano playing are all helpful, although it is by no means necessary for a person to be born with these talents. At the Wittenberg "briefing sessions," held at the start of the caravanning season, these qualities are developed through long, but interesting and highly profitable, sessions. Games are played, topics discussed, worship services held, and songs sung until we are so enthusiastic that we can't wait to get to our first stop. Finally we're off, and the *action* begins.

Experiences are found in caravanning that can't be found anywhere else. Last summer we had outdoor meetings interrupted by thunder storms. We were forced indoors without electricity, and there was so much noise from the thunder, we couldn't hear each other speak. We helped a work camper catch a train at 2:30 in the morning. We held one meeting that was attended by a cat which answered our discussion questions with a loud "meow." One of the girls on our team was hospitalized for three days with back trouble. We even saw Elvis Presley in a hotel lobby. Things are never dull!

The B's of caravanning are *behavior* and *barnstorming*. As representatives of the Lutheran Church, caravaners must watch their every move. We want to do our best, so we must keep fit and alert. We must guard against too much sight-seeing, lack of sleep, and too much food. (We find that everyone is most helpful in keeping caravaners well fed.)

*Barnstorming* accurately describes the way in which we live. We are on the move continually from the time we leave home in June until we return in August. Lots of time is spent in travel with three days at each stop. We learn to know many leaguers, and our time is jammed with meetings! We literally "live on faith," never knowing what will happen next.

The C's of caravanning are *compensation* and *Christ's call*. A summer spent

caravanning is one that is almost impossible to equal in any other way. It is tremendously educational. Plentiful and excellent food takes care of broadening one physically; the study, experience, and visits to tourist attractions broadens one's mental outlook; and, because of the very work of the caravaner, his personal faith grows.

Caravanning is a wonderful opportunity to bring the LLA's program to Lutheran young people. The power of God can be witnessed first-hand. During a business meeting, one leaguer, instead of saying, "I make a motion," said, "I make a communion." How well he described his league situation. Yet, this noisy group changed moments later into quiet worshippers through the workings of the very presence of God. Three or four caravaners spending a summer doing the Lord's work cannot help but grow in their trust in God.

Christ's call is a vital requirement for any caravaner. The tests a caravaner meets make a strong personal faith necessary. Those fortunate enough to be called by God to witness through the LLA caravanning program have a priceless privilege.

These are the very brief ABC's of caravanning.

## WORK CAMPS

Have you ever thought of paying to work for a week? "Of course not," you say, "that's silly." Hold it a minute—I want to tell you of an opportunity in which you pay to work but get so much out of the experience that you actually receive more than you ever put in. I'm talking about LLA work camps.

Work camps were started three years ago by the Luther League of America in connection with its social action division. The camp is a group of about fifteen to twenty young people who have come together for a week to do work for others, and to study, worship, and play together. The distinctive thing about a work camp is that it is held in some area where there are social problems.

I was fortunate in being chosen as one of the people to attend a work camp



at the Martineztown Community Center, Albuquerque, New Mexico. This center is operated by the Presbyterian Church in a Spanish-American section of Albuquerque.

There were twenty-one people in our group, including young people from twelve different states, a boy from Germany, two boys from British Guiana, a Navajo Indian girl, and two Spanish-American girls. All work camps have a mixture of races and nationalities. This provides an opportunity to get to know people with different beliefs, customs, and backgrounds. In a work camp, you aren't startled by these differences. Somehow all these contrasting people mold into one with a common goal and purpose in Christ. When you're high on a scaffold painting and there are three of you working in a tight spot, it really doesn't make any difference if the other people are white or black or red, or if they talk with an accent. All that matters is that no one takes too much room so as to cause someone to fall.

Well, I called this a work camp, but I haven't said much about the work that is done. Believe me, you do work! A work camp isn't for you if you're afraid to get dirty, or get callouses, or maybe a few aching joints. You'll probably get all of these. Don't get me wrong—even the work was fun!

There's such a variety of jobs you can do at a work camp. At our camp in Martineztown Community Center, we painted a hall, two lavatories, and the kitchen. We cleaned-off and leveled a lot to be used as playground space, and laid some cement steps. In the church connected with the youth center, we painted the balcony, put new glass in broken windows, varnished doors, and did some cleaning up.

Recreation is a necessary phase of work camping. It provides a break from work and a chance to become better acquainted with the other campers. During our work camp in Albuquerque, we took two trips to nearby Indian pueblos, we went swimming and had a party with the Spanish-American students at the school where

we lived.

At least an hour a day at work camps is spent in Bible study. We discussed our Christian responsibility to others. Discussion centered around social problems (especially those in the area of the work camp) and Christian convictions and solutions for such problems.

There are daily periods of worship also. These were highlights of the work camp. During the worship periods, led by campers, we felt very close to God and close to each other.

All these things are part of a work camp experience. Actually, these are only the tangible aspects. There is so much more that cannot be expressed in words; this lives and remains in each camper's heart and mind.

We were repaid a hundredfold for the small amount of money we spent for this project. Does the idea of paying to work still sound silly to you?

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# Dating Concerns Your Family

by Linda Broeseker

## Suggestions for Presentation

1. Invite a panel of parents and teenagers to discuss problems of dating. Several weeks before the panel discussion, have leaguers write down specific questions they would like to ask.

2. Before this topic is presented, ask several teens and parents to work out a check list on "How Grown Up Am I?" Give the test to your group.

3. After the presentation, go into buzz groups for a discussion on "How can I know when I'm old enough to go steady?" Return to the large group, give reports, and come to some final decisions.

4. The ULPH has the following films you could buy or rent. Rental price is given. *Courtship and Marriage Series* (Boy Meets Girl, Boy Dates Girl, Boy Marries Girl), filmstrip, 90c. *Learning about Love Series* (From the Comics, From the Movies, From the Newsstands, From the Bible), filmstrip, \$1.50. *The Christian Family*, filmstrip, 90c. *A Family Affair*, sound filmstrip, \$3.00.

5. Have books on dating ready for lending to the leaguers. Get a supply of books from the church's library (with your pastor's permission), the local library, or the high school library. Several leaguers may have some books they will be willing to lend for this purpose. Set up a filing system so that you know who has what book.

Do you know how important you are? I mean **you!** Your age is one of the most-written-about and discussed age groups of the times.

Every day of the year doctors, lawyers, policemen, ministers, parents, teachers, and many others are faced with your problems—some of them minor, and others very serious. What are you doing to help?

Many times you go against your elders' wishes, arguing that they don't understand you since it's so long ago that they were teenagers. Think it over. Why not give them more respect for just having lived longer than you? They have had many more experiences. **Every experience adds to one's measure of maturity.** In Webster's book, maturity means "Brought by natural process to completeness of growth and development."

## This is the question

"Should I go steady?" This is one question which is battled back and forth continually. Do you give your parents a chance "at bat" when it comes to expressing opinions on the subject and reasons for their opinions? Or do you say,



"Oh, you're so old-fashioned, you just can't understand." In that one statement, you have actually given yourself three strikes. You might just as well have said:

1. *I don't respect your opinions.*
2. *You don't understand me.*
3. *People my own age know more about this than you.*

You'll never make it to first base with this kind of game.

## May I Be Umpire?

Mind if I look in on the game? Since my age falls somewhere between yours and your parents' ages, I'll just comment on my observations.

After going through my teens, I can see how important it is to become acquainted with many different girls and fellows before limiting yourself to one person's company.

You're at the age now when acceptance of your peers (people your own age) is more important to you than approval of your teachers and parents. You like to dress, talk, and act like your friends. Most of all, you want to be popular. Therefore, you *must* go steady if all your friends do and if you want to be an accepted member of your social group. Stop to think—are you stretching the truth when you say, "*Everyone else my age goes steady?*"

## Growing up?

Going steady when you are 11, 12, 13, 14, or 15 is like buying a size 13 dress when a size 11 fits fine. You aren't mature enough. All growth takes time.

One way to grow toward maturity is to get to know many people. Some of the most liked teens are those who have varied interests. Along with knowing and liking others, you must give them a chance to know *you*.

Going steady with *one crowd* will limit your friends, interests, and your activities. When you stop making new friends, you stop learning *and* maturing.

## Making decisions

When questions come up, teens should learn to discuss the pros and cons intelli-

gently. How many reasons can you list that prove you are mature enough to go steady? Can you think of any "why nots" on the same question? This same method of pro and con can be used to make other decisions. Most important—*be honest with yourself*. That is the height of maturity!

## Here's How

1. Be sure to join a Sunday School class and give of your time and talents.

2. Choose one or two clubs in school to join. Try joining one in which you already have an interest, and join another which will give service to others.

3. Learn to play one sport well.

4. Get to know your family. Why not launch a "family night" at home? Plan something for the whole family to do. Each of you could have a turn at planning one evening's fun. You may be surprised!

5. Organize a family council. This will give you a chance to present your problems and air your views, and will serve the same purpose for your parents, brothers, and sisters. It's amazing how "talking out" a problem can solve it—sometimes quite simply.

6. Get your parents' permission to invite the gang in occasionally. Of course you should take full charge of the cleaning (before and after) and any refreshments.

7. You are growing up if you keep your own room clean and have at least part responsibility for the care of your clothes.

8. Ask your father and mother if you can have a job (without pay) at home in addition to your own room. Then, if you neglect it, you will be denied some privilege.

9. Make a special effort to become better acquainted with some of your parents' friends. You may find them fascinating, and there's a possibility you might learn something.

10. Would you like to add to your list of friends? Try giving three *honest* compliments every day to three different people.

by charles minich

## A Councilman Looks at Confirmation

**W**HEN we were baptized as infants or small children, our parents or sponsors took sacred vows to raise us in the nurture and admonition of our Lord and to teach us the Lord's Prayer, the Apostles' Creed and the Ten Commandments. During this period between baptism the Christian child is taught these things and given additional training in Sunday School and church.

As children we have no choice in this religious education. It comes as naturally as learning our numbers and ABC's, learning table manners, learning to play with other children and all fundamentals of living in our world. Now in our spiritual life we mature or come of age earlier than we do in our physical and secular life. We mature spiritually in the months preceding confirmation when we make a specialized study of the fundamentals of our religion and then we choose whether or not we are ready to assume responsibility for our own souls.

If we so choose, we relieve our parents of this responsibility and in a service before God and man we confirm (make firm) our own Christian belief. We con-

firm that which our parents up to then had assumed for us. Henceforth we are responsible for our relationship with God, we must try to live as he would have us live, we must seek our own forgiveness and repent in our own hearts.

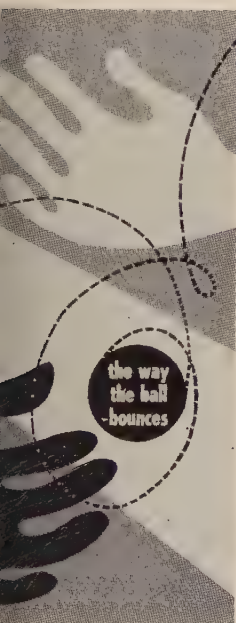
When we are confirmed we take vows which are promises to Almighty God that we do renounce or will not follow Satan and his way, that we will follow God and His Son Jesus Christ, that we will believe with all our hearts and minds and soul. For how long do we promise to renounce and believe? We promise to do this for the rest of our lives. Up to this time our parents have promised to do this for us. Now we promise to do these things ourselves and not with any reservations that it will be only for a little while or until we find "something better."

These pledges to God are a serious matter. We sometimes make pledges to ourselves or to other people and we sometimes break them. We know of the difficulties these broken promises can get us into. Because we are human and not perfect we also break our promises to God.

We do this knowingly and unknowingly. But our God is a merciful God. When we go to Him and repent our unfaithfulness, He forgives us.

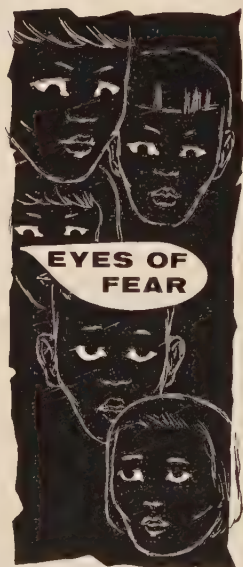
One who was confirmed some years ago can look back and realize that confirmation was a beginning, a beginning of responsibility lifted from someone else and transferred to our own shoulders. Confirmation was a seed sown, but like all seeds it had to be nurtured and cultivated and fed. Our confirmation is strengthened by our Christian growth, by our Church attendance, by observing those other confirmands take their vows

and by repeating them to ourselves again. For some, confirmation may be a hollow ceremony because the seed of faith was never there. But confirmation is a promise to God and if it is broken, we must suffer the consequences as with any broken promise. Perhaps each of us should have a confirmation anniversary, a day of each year not just for a celebration, but for reflection—to examine ourselves against the vows of confirmation. It should be a day for determining whether that which we confirmed those years ago has become firmer or softer through the experiences of life.



## Mission Literature

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by  
William C. Hankey



# Taking My Place in Church

Two Topics

Aim: To help each leaguer see more clearly his individual responsibility as a member of the congregation.

### Presentation Pointers

This topic is well outlined for you to follow. Notes to help you in leading the topic are jotted down throughout this material.

Invite your Pastor to this meeting, asking him to be ready with some suggestions for ways through which the members of your league can serve in the congregation.

You, the leader, will do your best job if you first think about how you are taking *your* place in the church and if you determine to learn all you can about the importance of being a good church member. After you've sold yourself, you can sell others.

### The Meaning

This is the first of two topics on the subject, Taking My Place in Church. Since all of us are members of the Church or plan to become members, we should find it helpful to think about the meaning of membership.

Whenever we talk about this congregation, we speak of it as *our church*. Since it is ours, each of us has an important place in it.

Before we find that place, it will be helpful to ask ourselves, "What is the Church?" Some people say it's like a club where people pay dues and receive benefits. Others think of it as a school where people learn. Still others talk about it as a welfare society where people can go to get help. Sometimes it may seem to be like one of these. But none tells what it really is. Listen to what the Bible says about the Church, as it is written in 1 Corinthians 12:14-21; 27. (*Read these verses to the group.*)

The way the Apostle Paul describes it, the Church is like a body. The head is Christ. People who belong to the Church are the body's eyes, ears, hands, feet, tongue, and all its parts. Just as in a human body each one of these parts has something special to do. If the body is alive and healthy, each part, or member, is doing what it is supposed to do.

(*Stop here and talk with the group, asking, "How is a person's body affected by blindness? by deafness? by not being able to speak? by being lame? by having a broken arm?" Come to this conclusion—that some other part of the body must do what it can to substitute for the help-*

*less part, or its work is not done.*)

The Church is the body of Christ. It must have eyes to see every person as a child of God—a child who depends on Him and needs His help. It must have ears to hear what God says through His Word. It must walk with Him in His Way. It must speak of His love and forgiveness. It must help to carry the burdens of its people, and of all the people of the world.

The only things the Church can do are the things that we do. We are its members. Each of us, then, must hear the Word of God in worship services. We must see other people as good people and try to help them if they do wrong. We must tell other people that we believe in Christ, and invite them to join with us in our Church. We must use our senses and our strength to help wherever and whenever we can in our congregation.

### I'm Part of It

Now I am going to suggest some things that young people can do in the Church (*or let them make suggestions*). (a) Attend the Church services each Sunday unless ill; (b) Sing in the Youth Choir; (c) Serve as acolytes; (d) Belong to the Boy Scouts or Girl Scouts; (e) Attend a Sunday School class; (f) Give a portion of our earnings or allowance to the church; (g) Offer help to our Pastor or teacher; (h) Help in special work in the church, such as Vacation Church School preparation, singing carols for elderly people at Christmas, etc.

(*Pause here to discuss some other things that the young people might be doing in your congregation, and ask if there are other services they would do if they had the opportunity.*)

Here is a good question for each of us to think about, **What kind of a Church would my Church be, if every member were just like me?** Would there be services every Sunday? Would there be a regular Sunday School? Would people be stingy or generous? Would all the people be friends? Would everybody be interested in helping everybody else? Would everyone pray every day? Would other people say that ours was a good

Church? Would God be pleased?

In the early days of our country, Benjamin Franklin published a paper that he called *Poor Richard's Almanac*. One of the issues had this little paragraph: "For the want of a nail the shoe was lost; for the want of a shoe the horse was lost; and for the want of a horse the rider was lost, being overtaken and slain by the enemy, all for the want of care about a horseshoe nail." He wanted everyone to understand that carelessness about little things prevents big things from being done.

It's like that for people, too. We are little people in the life of our Church just now, but if we are careless about what we do, it will be very hard for the Church to serve God as best it can. Many things that should be done will be neglected.

In summary, we who are members of our Church ought always to remember these things:

1. A Church is like a body, with Christ as its head, and the members as its eyes, ears, arms, and all its parts.

2. Each of us has something to do in the Church to be a part of its life. Some things we do ourselves. Some things we do together with others. When a person lifts, for example, it takes his fingers, his hands, his arms, his back, and his legs to do it.

3. Each of us, as a part of our Church body in this congregation, tries hard to be the best possible part. It is better to be like a strong arm than a broken leg.

### My Church and Me

To conclude our topic study, I will read a message called "My Church," written by an older person who has grown to love his Church more and more through the years.

"Before I was born, MY CHURCH gave to my parents ideals of life and love that made my home a place of strength and beauty.

"MY CHURCH enriched my childhood with the romance of religion and the lessons of life that have been woven

into the texture of my soul. Sometimes I seem to have forgotten; and then, when else I might surrender to foolish and futile ideals of life, the truths that MY CHURCH taught became radiant and insistent.

"In the stress and storm of adolescence MY CHURCH heard the surge of my soul, and she guided my footsteps by lifting my eyes toward the stars.

"When first my heart knew the strange awakenings of love, MY CHURCH taught me to chasten and spiritualize my affections; she blessed my marriage and my home.

"When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the weary, and whispered to me the hope of another tearless morning.

"When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me, and wooingly she has called me back to live within the heights of myself.

"Now have come the children dearer to me than life itself, and MY CHURCH is helping me to train them for all joyous and clean and Christlike living.

"MY CHURCH calls me to her heart. She asks my service and my loyalty. She has a right to ask it. I will help her to do for others what she has done for me. In this place in which I live, I will help her to keep aflame and aloft the torch of a living faith."

—William Henry Boddy

Sing as a closing hymn, 217 (CYH) "Teach Me, My God and King." *While all are standing, ask everyone to pray silently, for God's help in making him a good Church member. After a few seconds of silence, close the meeting with this prayer—"Let the words of my mouth and the thoughts of my heart always be acceptable unto Thee, O Lord, my Strength and my Redeemer. Amen"*

*For meditation during the week: Matthew 16:13-18; Ephesians 5:23, 24; Colossians 1:16-19; I Timothy 3:15-16; I Corinthians 15:58; I Peter 4:10-11.*



This topic suggests two chief ways in which a member of the Church takes his proper place:

1. Giving praise and honor to God through worship.
  2. Giving of our money for His service.
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#### Presentation Pointers

Here is a continuation of some of the thoughts you discussed last week. A very good filmstrip to use with this topic is "A Youth and His Money." The filmstrip, with a recording, takes ten minutes. Rent it from a local film rental agency or direct from the Joint Department of Stewardship and Benevolence, National Council of Churches, 257 Fourth Avenue, New York 10, New York.

Write to the Lutheran Laymen's Movement for Stewardship, 231 Madison Avenue, New York 16, for flyers on stewardship.

#### I Must Do My Work

Somebody once said, "I can get a man to do some work, but I cannot get any man to do *my* work." So we might say, "I can get another person to be a member of the Church, but I cannot get anyone to be a member in *my* place."

First, let's think about how necessary it is to give praise and honor to God; that is, to worship. When there is a service in the church, there is a place in the pew for me. It may be in the front or in the back. It may be the same place each Sunday, or different. But when I am not there, it is empty. God is being honored, but not by me. God's Word is being spoken, but I do not hear it. God's work is being done, but I'm not helping.

*(Pause now for discussion. Ask the group for opinions as to why many people don't attend church services regularly. Then discuss reasons for many others attending services regularly. Finish this discussion by asking some in the group to give what they think is the most important reason for attending the service.)*

Everybody ought to remember these things about going to Church for worship:

1. God wants us to do it.
2. The minister is a servant of God, not an entertainer.
3. The congregation should be taking part in the worship and not act as just an audience.
4. When you are absent a part of the Church is missing.

Of the many fine psalms that people used for worship long ago, none helps us to honor God more than Psalm 95. Listen to its words (*Read Psalm 95:1-7, ending with the phrase, "and the sheep of his hand."*)

Every time a service is announced in our Church, it is an invitation to come and worship. For each of us it is an invitation to praise and honor God. Every time we accept that invitation we grow a little more sincere in our desire to be good Christians, for we are doing what God wants us to do.

#### We Give to God

One very important part of every church service is the offering. It is in every service, not so the Church can get as much money as possible, but rather that every member may have a chance to take part in its work. Throughout the service, God is giving to the people who are there. His gifts are forgiveness, grace, wisdom, guidance, and the promise of life. When the time comes for the offering, it is our turn to give to Him. At the service we give money. Other times we give time, or strength, or some special talent we may have. Whatever our gift is, it is part of our life. Each one of us has to decide how much of our life should be dedicated to God.

To help us decide, I will read two paragraphs from 2 Corinthians. (*Read 2*

Corinthians 8:9-14; 9:6, 7)

Two guides for giving are suggested by these readings. The first is that **we should give according to what we have.** That seems very fair. The second is that **we should give cheerfully.** This is a good attitude for everyone who is a Christian. At the beginning of our "Apostles' Creed" we say that God is the Maker of heaven and earth. As it is explained in Luther's *Catechism*, that means that God has created me and all that exists. He has given me life, food, clothes, a family, property, senses, power to think—in fact, he has given me everything that I have. When anyone believes this, it is certainly true that he will want to give something in return; and give it cheerfully, as the least he can do to show his appreciation to God.

Think of the first guide again—the suggestion that we should give according to what we have. We always plan what portion of what we have will be used for this or that interest.

### Dividing a Dollar

(*Take a dollar bill and show it to the group*). Here is a dollar. Suppose it's your allowance for this week. How would you spend it? (*Have the group discuss ways the dollar might be used, finally asking, "How much of it should go for offerings in the church, church school, league, and other organizations in the church?"*)

Now suppose that your father or mother have this dollar. There are five in your family. What portion of the dollar would they use for different expenses in your home? (*Discuss what happens to the money your family has as income. Then suggest to the group that out of each dollar of that income, it would be right to use 10c for offerings to the church; 40c for food; 20c for rent; 15c for clothes; 8c for the car; and 7c for magazines, books, recreation, and such things. See how many think that such a way of using money would be right.*)

Now, suppose your church has this dollar. How will the church use it? (*Pause again and see how many can*

*tell ways in which the church uses its money. Each congregation decides where its money should go. Ask your Pastor or advisor to tell the group how much of each dollar is used to pay salaries, keep the church in good repair, provide for worship, and help various benevolent causes.*)

Several times we have talked about giving 10c out of a dollar to the Church. Do you know why this amount is suggested. Long before Jesus walked on the earth, the people of God lived by the rule of giving one-tenth of what they had to God. That part was taken out first, and given as their offering. Jesus said that it was a good thing to do.

But, he did warn them one time, saying they made a mistake if they gave their share of money or possessions to the temple and forgot all about being merciful or kind or just to other people. It would never be right for anyone to make a rule about what he should do with his money and then, by following that rule, think that he was doing everything he possibly could do to serve God.

### World Series Tithing

Many know who Alvin Dark is, especially if you are interested in baseball. He is a very sincere Christian, and he has helped other people to be better Christians. One of the things he decided to do when he was a boy was to tithe—that is, to give one-tenth of everything he earned to his church. A sports writer for a newspaper once asked for permission to write a story about him for his paper and this is what Alvin Dark told him:

"The day after the Giants won the World Series was a Sunday, and I was in Yonkers, New York, to talk to a Sunday School class. I mentioned that I planned to give 10 percent of my series bonus to my church back home.

"After the meeting a man who had been sitting in the back came up to me and said, 'Alvin, do you think that your contributions to the church had something to do with your success in the Series?'

"I reminded him that I was tithing in 1948 when I was with the Boston Braves and we lost the series to Cleveland, and also in 1951 when the Giants lost to the Yankees. 'And if we had lost to Cleveland this year,' I added, 'I'd still be tithing. There's no connection.'"

"In the past few weeks I've thought a lot about the question that man asked me, and I've decided that my answer was only partly correct. The real answer, I believe, is one which so many spiritually unhappy people are seeking today.

"Tithing, as a part of a Christian way of life, has indeed helped me in baseball. I was taught that it would not bring me riches, but that it would bring me God's blessing. I have found that to be true.

"The first money I ever earned was \$2.50 a week for delivering papers in my home town, Lake Charles, Louisiana. Every Sunday I put 25c in the collection plate. Later, when I graduated from high school and went to work in the oil fields, I continued to contribute 10 percent of my earnings. In the Marines, the money was taken from my pay and sent to the church at home.

"I have heard people say that they 'want' to tithe, but that after all bills are paid there is hardly enough to make ends meet. They've made the mistake of trying to take the money 'off the bottom' instead of off the top. It should not be merely money that they don't need. I believe that if you tithe first, you'll *make* ends meet.

"You always feel that you need the money for something else. The first four years that I went to spring training, I had to borrow money to meet expenses. Right now, at the peak of my earning career as a player, I could still tell myself that I should save every penny for the time when my career is ended. My winner's share in the series was \$11,147. The \$1,114 which I gave to the church may be a lot more than the first quarter I put in the plate, but to me it is no different.

"How have I been rewarded? In many more ways than I can put down on paper.

But I can explain it by the feeling I first had when I began to play on my high school team. I always felt that no matter what I was doing, I wasn't by myself—that I had help.

"I have seen some ballplayers come up to the big leagues with marvelous natural talent but, for some intangible reason, they failed to make the grade. Perhaps one or two lacked something inside that would have given them the calm confidence needed to succeed.

"You could argue that the 'help' I have felt has brought me material rewards by making me a better ballplayer. But I wouldn't want any young athlete to think that he could be more talented on the playing field just by attending church on Sunday. I do know that leading a full Christian life has made me a better man.

"Since I first picked up a baseball, I have believed that I was intended to be a major league player—and for one reason. In no other way open to me could I have grown up to have so much influence on others, especially young people. I'm glad they are impressed by the shortstop of the New York Giants. I want them to believe me when I tell them that tithing is one of their most important obligations. It may not bring them riches, but it can bring them something far dearer—peace of soul."

That is Alvin Dark's story. When we worship God faithfully for what He is, and give to our church according to what we have, we shall always be blessed.

*For meditation during the coming week: 1 Corinthians 16:1-2; Psalm 96:7-9; Romans 14:7-12; Psalm 84:10-12; 2 Corinthians 8:1-5; Deuteronomy 14:22-25.*

Do you like to write letters?  
David K. Singh, Skeldon Lutheran  
High School, Upper Courantyne,  
British Guiana, South America,  
would like some pen pals who are  
15 years old.





an impressive moment in synodical activities

# HOW A SYNOD TICKS

by Claude E. Schick

### Presentation Pointers

Get the dramatist in your group to work this topic into a skit-tableau. Two people can make the parts of the pastor and Bob. Their parts are in dialogue. Then each phase of the synod's work is done in tableau as a person describes it.

After the presentation, discuss what your local church is doing in the activities of the synod. How can you serve more effectively in the synod? Would it be worthwhile to work up some type of presentation for the members of your congregation so they too might know how the synod serves in the work of the ELCA?

LUTHER LEAGUE devotions were over. Bob Sherman, the president, was gathering up his notes and books. From the corner of his eye he could see Pastor Fisher edging toward him.

"Bob, before you leave I want to ask you something. This week I must make a suggestion to the nominating committee for a delegate to synod. I would like to give them your name."

"What, Pastor? A delegate to synod? I don't know the first thing about a synod."

"That's just the point," Pastor Fisher replied. "Your term as Luther League president is ending in a few weeks. You show real leadership ability and you're the kind of young man we shall need soon for the church council. At the same time, to be a good councilman, you must know much more than the work of our parish."

"Frankly, Pastor, I don't see why we have to belong to a synod anyway. What does the synod do for us?"

"That's not quite the proper question, Bob, but let me answer it this way. Our congregation is doing the Lord's work in our town. Yet there is much more to the Church than our congregation. Our synod is the Church, the Body of Christ, doing the work of our Lord in this part of His vineyard. Likewise, the United Lutheran Church is the Church doing His work in America and even in many parts of the world. Belonging to a synod is being a branch of the vine. It is through the synod that our local congregation can stretch its arms and do the Lord's work

in many ways and in many areas. At the synod convention you'll have your eyes opened as to what the synod does for us—things we simply can't do for ourselves."

Bob was elected to represent the parish. Weeks later, he and Pastor Fisher loaded their baggage into the car. "... at least I'll have a few days vacation," mused Bob. Pastor Fisher smiled.

Days at the synodical convention were no vacation, Bob learned soon. There were long hours—long meetings—intense reports. Bob learned a lot about his synod in a short time.

Then came the day for Bob's report to the congregation. He soon was lost in his eagerness to tell what had happened at the convention. His well prepared notes summarize his impressions. Let's look over his shoulder.



Our congregation has one principal reason for existing. It can be summed up in one word—*evangelism*. For too long we have thought of evangelism as emotional preaching. That isn't true. God calls us—"Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit." Evangelism is carried on by education, stewardship, and missions. These are the channels through which the synod carries on our congregation's work.

Let's take *education*. Education, on a synodical level, involves training leaders for local churches. This is done through leadership classes, summer schools, and camps. Here, special training is provided for young people and adults—education in a Christian atmosphere of study, recreation, and worship.

Naturally, we want an educated pastor in our congregation. The Church must train men who have been called to the ministry. The synodical Board of Christian Education has oversight over these young men. From the time they enter college until they finish seminary years later, a committee of this Board interviews, counsels, and guides the students. A few wouldn't be able to complete their

training if the Church did not give them financial aid. Presently, our synod has nearly 100 students preparing for the ministry.

Also, we must support our college and seminary financially. No student in any college or seminary pays the full cost of his education. Over the seven years, there remains about \$5,000 which must be provided from endowment funds and from the synod's budget. By our support we are helping to prepare a student who one day may be our pastor.

Then came the Stewardship Committee report. *Stewardship* is a word that always puzzled me—I thought it had to do with begging money for missions. But it has close ties with evangelism. Through both we make a commitment to put Christ first in our lives. Since God has created all things and purchased us through Christ, all things belong to Him. Dedication of ourselves to Him comes first—then dedication of all that we have. It's shocking to know that the largest single group of our members gives nothing to the congregation, and half of our members give nothing to the work of evangelism and missions in the synod and ULCA. No wonder the Church is not as effective in the world as we think it should be.

The Committee on Evangelism reported on the results of the Lutheran *evangelism mission* conducted in our synod last year. Everyone was enthusiastic concerning the effects it has had on our congregations. New members have been recruited and indifferent ones reclaimed. Plans were announced for a year-round evangelistic effort in congregations.

Then there was the report of the Committee on *Foreign Missions*. I wasn't too interested at first, but a missionary who came recently from Hong Kong got my attention. His report of the refugees and the work of the Gospel among the Orientals sounded like a modern version of the Acts of the Apostles. I'm glad that our congregation helps to support missionaries so that the Gospel can be preached to all people. Through these missionaries our congregation reaches to India, Liberia, Malaya, and many other

parts of the non-Christian world.

The Board of *Social Missions* report was especially interesting. Our Synod is devoted to ministering to more than physical needs of the body—it must minister to the soul as well. This Board has assumed responsibility for over 700 "neglected or dependent children." These children come from broken homes. They have been committed by the county court into the care of this Board because they or their parents, had some Lutheran "connection." The Board places them in Lutheran foster homes. Everything possible is done to provide them with a Christian environment. The children are visited regularly by a caseworker to be sure that both they and the foster parents are getting along well together. Sometimes there are children available for adoption. Last year there were more than 50 such Lutheran children adopted.

In the territory of our synod, there are many hospitals and several prisons. Our synod feels that persons in these institutions need the assurance of the Gospel. The *Department of Chaplaincy Service* has several pastors who devote full time to visiting in the wards of large hospitals. Often they hold services of worship.

Prisoners also need the Gospel and although there aren't many Lutherans in prison, there are many who never have been touched by the Church. Through visiting them and conducting Bible classes and worship services, these chaplains witness for the Church. There is also a seaman's chaplain who visits ships of foreign registry and serves among merchant seamen. Also a pastor on the staff conducts services for the deaf, using the sign language, and a catechetical class for children in a school for the blind. The Church dare not neglect any souls.

Besides all this, we have a home for orphans and the aged. All of these fields of social actions are our evangelistic concern.

Another missionary work we do through the synod is committed to the Board of *Home Missions*. Three new congregations were begun last year. These



pastors told of their experiences in gathering people together for a Sunday School and church. One of them meets in a fire house, a second in a cemetery chapel, and the third in a former barn. Each of them looks forward to having a church building. In the meantime, the Board of American Missions pays a large part of the pastors' salaries and will loan funds when they are ready for the building. One pastor stated that about one-fourth of his members had been Lutherans previously and about one-fifth never belonged to any church. Through our synod we carry on this form of evangelism.

There are many *rural congregations* in our synod. Because of better transportation, some of them can be merged. Then, too, in some of our *cities*, there are changes taking place through industrialization. The neighborhoods have changed and churches which once were large and strong are now small. These need the assistance of our synod.

Three synodical auxiliaries reported on their work in our congregations. The United Lutheran Church Women, the Brotherhood, and the Luther League each told of their activities in our congregations. The Luther League report was especially interesting. The president of the synod told the Luther League president that the synod looks to the League to provide and train good churchmen for tomorrow.

At this convention, the *synodical president* was reelected to a second term. We usually think of the president as one of the "brass" who sits in an office and presides at conventions. His report contained some surprises for me. During the year, more than two hundred persons came to his office for interviews. Some of them were discouraged pastors who

needed counseling. He had more than 30 church council meetings, chiefly to assist in finding a new pastor. He also reported that he had preached at 85 services, including many installations of pastors. In addition he had over 400 other scheduled appointments, including meetings of Boards and committees of the synod and ULCA.

One of the impressive sessions of synod was the *ordination service* of fourteen young men. The president of synod spoke to them on the text, "We are ambassadors for Christ."

Many recommendations were presented by boards and committees of the synod. Sometimes it was difficult to know how to vote. Committee chairmen stated that the Church always must move forward. But to do this requires money. Yet, this is the way individual congregations can do the things which our Lord expects of His followers.

Sometimes people ask why it is necessary to belong to a synod, and what the synod does for the congregation. If these people would attend a convention, they soon would learn the answers. The synod enables each congregation to fulfill the task God gives to His people—a task they could not do themselves.



After the meeting had closed, Bob turned to the pastor rather apologetically. "I didn't realize I was talking so long. It must have been more than a half hour."

"It was well done," replied Pastor Fisher, "and I hope you'll continue to talk about the task of Christ's Church. Furthermore, when someone asks why we should belong to a synod, I'll refer them to you." There was a trace of a twinkle in the pastor's eye.

**Trainman**—This train goes to Philadelphia and points west.

**Old Lady**—Well, I want a train that goes to Altoona and I don't care which way it points.

**Eye doctor**: "Hmm, this looks bad. Have your eyes ever been checked before?"

**Patient**: "No, sir. They have always been brown."

# SHARING--NOT GIVING

Third in a series

by John Schmidt



### Presentation Pointers

Divide this topic under the headings given and have a different person present each one. Arrange a display of the mission fields of the Church (some materials can be obtained from the Board of Foreign Missions, 231 Madison Avenue, New York 16; or United Lutheran Church Women, 1228 Spruce Street, Philadelphia 7, Pa.)

If you live near a college campus (especially if the college is a Christian institution), ask a foreign student to speak to your group. He may be able to tell you how he and his fellow-countrymen feel about the nationalistic Church and our methods of evangelizing.

There are some "million dollar" words and phrases in this topic. How about getting large sheets of oak tag and making cartoon sketches of each of these words. Then give a description of each so the topic is better understood. You may want to discuss several. Phrases you will want to consider are *proselytizing, ecumenical, fraternal workers, priesthood of all believers, imaginative approach, Gospel of Individuality, isolation, and nationalistic church.*

### The Topic

There is widespread resistance to the world-wide mission program of the Christian Church. In India, for example, there are many who would say with Gandhi: "If I had power and could legislate, I should certainly stop all proselytizing."

Today such people *do* have power and *can* legislate. Therefore, it is understandable that various obstacles are placed in the path of Christians who would win others to faith in Him. Sometimes the motive is political. Often it is religious.

We acknowledge gratefully the devotion and courage that fills the pages of missionary history. But our task today is a critical one. It is necessary to appraise as honestly as we can the achievements and failures of the past.

### Native Ministry

As long ago as 1912, it was suggested that a basic reorientation in our missionary program was called for.

Much as we appreciate our heritage of worship, hymnology, liturgy, architecture, and a well educated ministry, we are not to impose these upon other Christians.

We must be willing to let fellow believers be guided by the Holy Spirit into an understanding of the way in which He intends them to proclaim the Gospel.

Presbyterians have changed the name of those sent to serve in other lands from "missionaries" to "fraternal workers." This implies that they will serve how and where the church of the host country determines.

Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plant our church and our institutions in Asia and then take pride because they are ours. We can only hope to plant Christ's church in Asia with the full understanding that it will be theirs . . . He is calling us who are His people so to identify ourselves with our brethren that we put ourselves at their mercy offering our gifts and our services to them without the will to control or to take credit . . .

It may be objected that it is dangerous to place such responsibility in untried hands. Yet God, through Paul, did precisely that. And succeeded!

### Witness of All Believers

If the message of God is to be heard around the world, it must be spoken by the lips of *all* believers, clerical and lay.

At the Evanston Assembly of the World Council of Churches, a Salvation Army representative from Japan told of their effort to have every Christian win a new Christian each year through personal witnessing. The speaker added, "Now we are getting to the heart of the problem. We are not going to gain through professional missionaries. The problem is to get the individual church members to give a living testimony. This is a fundamental problem."

The witness of all believers was acknowledged in the early Church. When persecution broke out in Jerusalem, the Christian community scattered. We read: "Therefore they that were scattered went about preaching the word" (Acts 8:4). Some try to dodge the issue by saying, "Sure, the apostles preached everywhere, but I'm not an apostle." Luke has written, "And on that day a great persecution arose against the church in Jerusalem;



and they were all scattered throughout the region of Judea and Samaria, except the apostles" (Acts 8:1). It was the common Christian who conducted this "whispering campaign" that conquered all opposition and forced the Roman Empire to concede defeat. So it must be again!

It may be that in many countries where the Church is small or even non-existent, the day of the professional missionary is past. That might even be a blessing, if it teaches the rest of us that our Christian responsibility is not fulfilled by merely contributing to the support of salaried professionals.

Why can't Christians support themselves by secular employment—as Paul did—going to foreign lands as engineers, educators, social workers, etc. There they may work at their trade and in their spare time witness for Jesus Christ. Can we not recover the New Testament sense of "full time vocation"—that every believer is called to bear witness to Jesus Christ through example and word.

### Imaginative Approach

The mission enterprise of our generation must be imaginative. It is not enough merely to march down well-trodden paths. Illustrative of the imaginative approach is the literacy program of Frank Laubach—each one teach one.

The imaginative approach is necessary when we preach the Gospel of Individuality in a society that is non-individualistic. Here is a young Brahman, educated in Christian schools and strongly attracted by the Gospel. Yet, publicly accepting Christ would cut him off from his socio-religious structure. As the eldest son he is responsible for the Hindu rites connected with marriage, funerals, and the like. To neglect them would mean losing his wife, children, property, and social position. Likewise in Thailand, a young Buddhist likes many things that Christianity offers. But becoming a Christian would brand him as unpatriotic. As an army officer, he would be unable to fulfill his duty of bowing before the statue of Buddha at state ceremonies.

In many societies, conversion results in isolation. Being a Christian means living in a segregated colony. The price is isolation from a society in which group decision is the rule. Is this necessary?

Rigorous and imaginative thinking is surely needed.

### A "World" Church

One additional descriptive term must be mentioned—cooperative. There was opposition to the suggestion that a proposed church body be titled "The American Lutheran Church." It was said that such a name would be a hindrance to the world mission of the Church. It would imply a definite nationalistic association.

For example, our purpose is not to create in Malaya a small-scale duplicate of the United Lutheran Church in America, but a thoroughly Malayan Lutheran Church. This Church should feel keenly its kinship to other Lutheran Churches because it knows a unity of faith that is stronger than all divisive elements in the world. "There is neither Jew nor Greek . . . in Christ Jesus" (Galatians 2:28).

The new mission program will be ecumenical. The difference between "giving" and "receiving" churches will be wiped out. Cooperation will not be restricted to the stronger members of the body of Christ, but will include them all. Charles T. Leber has expressed it very well:

With the church rooted in every nation, with few exceptions, each church making its contributions to the other and to the other's nation, the center of gravity moves from "foreign missions" to the ecumenical church in a dynamic, revolutionary mission. "Foreign" and "missions" are outdated. The ecumenical mission of the church is united faith and love in action in this new day . . . The Christian mission is no longer only a one-day, horizontal thrust from West to East. It is the united building of the world Christian community in which Christian workers representing various churches and nations are advancing together.

*Anyone who is engaged in the task of proclaiming Christ to his fellowmen is a missionary.*

# Echoes

Well, now you've paged through this manual. Probably you've glanced at each topic and thought, "That sounds good," "I wonder what that's all about," or "Who wants to read about that stuff!"

Why don't you grab a seat and jot down the topics you think would be extra interesting. While you're doing that, why not jot down some ideas on how to present them (not necessarily those given with the topic). Then hand this list to your Luther League advisor or president. They'll be glad to know in which topics you are especially interested.

Perhaps you like to sit down and read **HIGH IDEALS** as a magazine. There's nothing wrong with that. That's splendid! You will benefit much from reading the topics. And when the topic is presented in league, you'll be able to jump into the discussion a well-informed person.

## These Pages

What's the purpose of the *Echoes*? Actually, these pages are way back here as sort of an after-thought—not on our part, but as a supplement to the material presented in the other 46 pages.

On these two pages, we will give suggestions for improving your league, projects you can have, special parties and activities, and an added note to your devotional services.

## A Thought

Why not start now? You're getting anxious, I know!

Some leagues disband for the summer. Others keep their regular schedule. And some sit on top of the fence instead of leaning either way. Into which group do you fall?

Outdoor meetings really hit the spot in the good old summertime! *Finding Jonah in the Park* was planned for just such a meeting. So a caravaning team's coming to your town? If you use *Summers for Senior Leaguers* before the caravaners arrive, you'll know what's up. *A Grateful Heart* provides a good summer project for a league that's losing enthusiasm.

Has the confirmation class been invited to join league? The topic on confirmation and *Taking My Place in Church* will give them some incentive. The two topics on dating will be of real summer interest to leaguers. So your pastor is taking off for synod? What goes on there anyway? Present this topic and your leaguers will come in droves to hear your pastor or lay delegate give his report to the congregation.

If things start perking again in the fall after a dull summer, you may want to save *Something to Think About* and *Meetings! Meetings! and More Meetings!* for use in September.

## Worship Thoughts

It's fun to sit down, take a theme, and plan your own worship. Don't you feel really excited to have several books stacked up (hymnals, poems, devotional thoughts, stories, prayers, and the Bible) so you can just go wading through them to find what's just right to go with a particular idea.

See how well you can plan your worship this quarter—not just any old hymn and a Scripture lesson picked at random, but an established theme.

To get you going, here are some plans already laid out for you:



- *Finding Jonah in the Park*

Hymn: 82 or 180

Scripture: Matthew 12:38-43; Jonah 2:1-10; 3:1-9

Prayer:

O heavenly Father, who art everywhere present, help us to see that wherever we are, so, too, art Thou. We know that because we are sinful creatures, we would like to run away from Thy commands. But show us what a terrible mistake it is to try to live without Thee. We ask that the life of Jonah serve as a helpful example as to how Thou dost want to use us as witnesses of Christ and His Gospel. Guard us against being unwilling missionaries. Give us instead the desire to help Thee in bringing Thy love to all people. Through Jesus Christ, Thy Son, our Lord. Amen.

- *Meetings! Meetings! and More Meetings!*

Call to Worship: Versicles, p. 239 (read antiphonally)

Hymn: 107 (have someone read the words as the others hum).

Scripture: I Corinthians 12:14-26; Ephesians 4:1-16

Offering: (Soft music, 232 or 266)

Poem: Read 234

Free prayer, followed by silent prayer

Hymn: 148

- *Taking My Place in Church — 1*

Prelude: 107

Opening Prayer: (Prepare your own)

Hymn: 107

Psalm 67: (read responsively)

Offering: (while soft music is played)

Silent Prayer

Hymn: 155

- *Taking My Place in Church — 2*

Prelude: 231

Hymn: 231

Responsive Reading: Psalm 100

Prayer of Thanksgiving:

We thank Thee, O God, for the life Thou hast given us by Thy creation; for the love Thou dost give us through Jesus, our Redeemer; for the daily guidance and help that comes to us through Thy Spirit; and for Thy Church, through which we constantly receive Thy love and forgiveness. Help us to be humble so that we may exalt Thee; loving in response to Thy love; wise because we are learning Thy will; so that we may be strong to serve Thee in everything we do. Help us, together with all who call upon Thy name, to live each day in glad gratitude for Thy blessings, through Jesus Christ our Lord. Amen.

Offering

Offering Dedication: first stanza of 290

Hymn: 248

Topic

Hymn: 131

Unison Prayer: Number 61 on page 374

The Lord's Prayer

All references to hymns and page numbers are from "Christian Youth Hymnal."



# THE LUTHER LEAGUE OF AMERICA

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